THE WHITE DEVILL, OR, THE HYPOCRITE VNCASED.

To this fift Impreſsion are newly added,

1 THE TVVO SONNES, OR The diſſolute conferred WITH The Hypocrite.

2 THE LEAVEN, OR A Medicine for them both.

By *Tho. Adams.*

LONDON, Printed for *Richard Higginbotham*, and are to be ſold in *Pauls* Church-yard, at the ſigne of the *Angell*. 1622.

THE WHITE DEVIL,

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1653.

TO THE VERIE VVORTHY AND NOBLY DISPOSED GENTLEMAN, SIR *THOMAS CHEEKE* KNIGHT.

RIGHT WORSHIPFVLL, This SERMON beares so strange a Title in the forehead, that I durst not (a while) study for a Patronage to it, but intended to send it to the broad world, to shift for it selfe, as fearing it would not be own'd: for it taxeth many vices; specially the *Blacke Deuill*, secret Theeuery, and the *white Deuill*, slie Hypocrisie; whence it taketh the denomination. Now what ambitious

Courtier, would grace such a *Stranger*? What vicious *Greatnesse* would entertain such a *Page*? What corrupted *Lawyer*, such a *Client*? What couetous *Gentleman* such a *Tenant*? What vsurious *Citizen*, such a *Chapman*? Indeed what *guiltie man*, such a *Booke*, as will tell him to his face, *thou art the man*? yet because, first, generally the world would think I had brought forth a strange *Child*; that I could get no *God-father* to it. And especially, because you (rare in these Apostate times) are knowne free from the aspersion of these spectled staines, the world bestowing on you, that worthy (not vndeserued) *Character* of *Vertue*: so that with a cleere and vnclouded brow (the argument of an innocent *soule*) you may reade these lines; I haue bin bold, at once, to offer this to your *Patronage*, and my selfe to your *seruice*. To this, your *affection* to diuine *Knowledge*, good *profection* in it, and much time spent towards the *perfection* of it, (a disposition worthy your *blood*) haue prompted me with encouragement. It is not the first of this nature, that I haue published, (perhaps the *last*) but if I had not iudged it the *best*, I would not haue been so ambitious, as to present it to the view of so approued a *Iudgement*. Thus in affiance, of your good acceptance; I humbly leaue you to him, that neuer leaueth *his*.

Your worships in my best offernices,

THOMAS ADAMS.

To the Reader.

Oneſt *and* Vnderſtanding *Reader*; (*if neither, hands off*) *I neuer ſaluted thy* Generall *name by a* ſpecial *Epiſtle, till now: and now, perhaps, ſoone enough, but if* Honeſty *be* Vſher *to thy* Vnderſtanding, *&* Vnderſtanding Tutour *to thy* Honeſty; *as I cannot feare, ſo I needs not doubt, or treat with thee for Truce: Truce, of what? of* Suſpenſe, *not of* Suſpenſion; *it belongs to our betters:* Suſpend *thy cenſure, do not* ſuſpend *me by thy cenſure. I do not cal thee aſide, to aske, with what applauſe this* Sermon *paſſeth, but (it is all, I would haue and heare) with what beneſit. I had rather conuert one ſoule, then haue an hundreth praiſe me. Whereof, if I were (ſo beſotted to be) ambitious, by this I could not hope it: for it puls many tender and tendred ſins out of their downy neaſts; and who ſtrikes* Vice, *and is not ſtr icken with* calumnies? *I muſt rather thinke, it hath paſſed from one preſſe to another, to a worſe, hazzar-*

ding it selfe to be pressed to death with censures: which yet (though I lowly hope better) I cannot feare; since it speakes no more, nor other then Iustifiable truth. What hath bin obiected already, I must briefly answer. It is excepted, that I am too merry, in describing some vice. Indeed, such is their ridiculous nature, that their best conuiction is derision; yet I abominate any pleasantnesse here, but Christian; and would prouoke no smile, but of disdaine: wherein the grauity of matter, shall free my forme of words from lightnesse. Others say, I am other-where too Satyrically-bitter. It is partly confest: I am bitter enough to the sins, and therein (I thinke) better to the sinners, more charitable to the persons. Some wish I would haue spared the Church-theeues, because it is not yet generally granted that Impropriations of Tythes, are appropriations of wrongs; but if there be a competent maintenance to the Minister, & not to him neither, except of worthy gifts, (prouided, that they iudge of his gifts and competency) it is enough: well, if any such be grieued, let him allow his Minister a Sufficiency, vnder which hee can liue, without want to his family, or disgrace to his profession (at least, so taken) and hereof certified, I will take counsell to draw the bookes, and put his name out of the Catalogue of Theeues: But it would be strange if any of these Ziba's should yeeld to Mephibosheth a diuision of his owne lands or goods; when they doe, I will say, Dauid is come againe to his Kingdome, or rather the Sonne of Dauid is come to Iudgement. Others would haue Incloſers put out, because (commonly) great men, but therefore the greater their sinnes, and deseruing the greater taxation. Nay

some

ſome would perſwade Vſury *to ſtep in, to trauerſe his* Inditement, *and proue himſelfe no* Theefe, *by the verdict of the* Country; *becauſe* Sub Iudice lis eſt, *it is not yet decided, that* Vſury *is a Sinne. It is* Sub Iudice *indeed, but the Iudge hath already interpoſed his* Interlocutory, *and will one day giue his* Definitiue Sentence, *that* Vſury *ſhall neuer dwell in his* holy Mountaine. *Others blunder in their verdict, that I haue too violently baited the* Bag *at the ſtake of* Reproch, *and all becauſe I want it: I will not return their cenſure, that they are hence knowne to haue it, that ſpeak againſt me for ſpeaking againſt it: who yet, if they would light the candle of their* Speech, *at the fire of their* Vnderſtandings, *would eaſily ſee and ſay, that it is not the* fulneſſe *of the* Bagge, *but the* fouleneſſe *of the* Bagge bearer: *that I reproue: I could allow your purſes fuller of* wealthines, *ſo your minds were emptier of* wickedneſſe: *but the* Bagges *effects, in our affects, vſually load vs, either with,* Parcimony *or* prodigallity; *the lighteſt of which burthens, ſaith* Saint Bernard, *is able to ſincke a* ſhippe. *Others affirme, that I haue made the gate of* Heauen *too narrow, and they hope to finde it wider;* God *and the* Scriptures *are more mercifull. True it is, that Heauen-Gate is in it ſelfe wide enough; and the narrowneſſe is in reſpect of the* Enterer: *and though thy ſins cannot make that too little to receiue thee, yet they make thee too groſſe and vnfit to get into that: thus the* Straitnes *ariſeth from the dificiency, (not of their* Glory; *but) of our* Grace. *Laſtly ſome haue the* Title *ſticking in their ſtomacks: as if* Chriſt *himſelfe had not called* Iudas *a* Deuil; *and*

likened an Hypocrite *to a* Whited Sepulcher: *as if* Luther *did not giue* Iudas *this very* Attribute; *and other* Fathers *of the* Church, *from whom* Luther *derines it. Good* Christian *Reader, leaue* cauils *against it, and fall to* cãueats *in it: read it through: if there be nothing in it to better thee, either the fault is in my hand, or in thy heart. Howsoeuer, giue* God *the* praise, *let none of his* Glory *cleaue to vs* earthen instruments. *If thou likest it, then (* quo animo legis obserua, quo obseruas, serua*) with the same affection thou readest it, remember it, and with the same thou remembrest, practise it. In hope of this, and prayer for this, I commend this Booke to thy Conscience, & thy conscience to God. Willington, March. 27. 1614.*

Thine if thou be Christs

T. A.

THE VVHITE DEVILL OR THE HYPOCRITE VNCASED:

In a Sermon preached at *Pauls Crosse, March the seauenth,* 1612.

IOHN. 12. 6.

This hee sayd, not that he cared for the poore: but because he was a theefe, and had the bagge, and bare what was put therein.

I Am to speake of *Iudas*, a Deuill by the testimony of our Sauiour: *haue I not chosen you twelue, and one of you is a Deuill?* yet so transformed into a shew of sanctimony, that hee, who was a Deuill in the knowledge of *Christ*, seemed an Angell in the deceaued iudgement of his fellow Apostles. A Deuill he was, blacke within & full of rancour, but white without, and skinned ouer with Hypocrisie; therefore to vse *Luthers* word, we will call him the *white* Iohn 6. 70.

Deuill. Euen heere hee diſcouers himſelfe, and makes good this title: Conſider the occaſion thus.

Chriſt was now at ſupper among his friends, where euery one ſhewed him ſeuerall kindneſſe; among the reſt *Marie* powers on him a boxe of oyntment: take a ſhort view of her affection. 1. Shee gaue a precious vnction, *Spikenard*: *Iudas* valued it at 300. pence, which (after the beſt computation) is with vs, aboue 8. pounds; as if ſhe could not be too prodigall in her loue. 2. She gaue him a whole pound, verſe the 3. ſhee did not cut him out deuotion by peace-meale or remnant, nor ſerue God by the ounce: but ſhee gaue all; for qualitie, precious; for quantitie, the whole pound: Oh that our ſeruice to God were anſwerable! Wee rather giue one ounce to luſt, a ſecond to pride, a third to malice, &c. ſo diuiding the whole pound to the Deuill: ſhee gaue all to Chriſt. 3. To omit her annointing his feete, and wiping them with the haires of her head: when her humilitie and zeale met: his feete, as vnworthy to touch his head: with her haires, as if her chiefe ornament was but good enough to honour Chriſt withall; the beautie of her head to ſerue Chriſts feete; *ſhe brake the boxe, tanquam ebria, amore*; and this of no worſe then Alabaſter, that Chriſt might haue the remaining drop: and *the whole houſe was filled with the odour*: at this repines *Iudas*, pretending the poore, for he was *white*; intending his profit, for he was a *Deuill*.

The words containe in them a double

Cenſure, { 1. *Iudas cenſure of Marie* this repeatingly folded vp: ὑπὸ τῶν: *he ſaid thus*; with reference to his former words: verſe 5. *Why was not this? &c.*
2. *Gods cenſure of Iudas*: this

1. *Negatiue*,

Partly { 1. *Negatiue, he cared not for the poore*: to conuince his Hypocriſie, that roared at the poore, but deuelled at his profit; like a Ferry-man, looking toward charity with his face, rowing toward couetouſneſſe with his armes.
2. *Affirmatiue*, demonſtrating his { 1. Meaning: *he was a theefe.* 2. Meanes: *hee had the bag.* 3. Maintenance: *hee bare what was giuen; or put therein.*

In *Iudas* cenſure of *Mary*, many things are obſeruable, to his ſhame, our inſtruction, and theſe, 1. ſome more generally. 2. ſome more ſpeciall and perſonall; all worthy your attention, if there wanted nothing in the deliuerance.

1. Obſerue that Saint *Iohn* layes this fault on *Iudas* onely: but Saint *Mathew* and *Marke* charge the diſciples with it, and find them guilty of this repining: and that (in both ἀγανακτῆσαι) not without *Indignation*. This knot is eaſily vntied; *Iudas* was the ring-leader, and his voyce was the voyce of *Iacob*, all charitable: but his hands were the hands of *Eſau*, rough and iniurious: *Iudas* pleades for the poore, the whole *Synode* likes the motion well, they ſecond it with their verdicts: their words agree; but their ſpirits differ: *Iudas* hath a further reach: to diſtill this ointment, thorow the Limbecke of Hypocriſie, into his owne purſe: the Apoſtles meane plainely: *Iudas* was malicious againſt his maſter; they ſimply thought the poore had more need. So ſenſible and ample a difference do circumſtances put into one & the ſame action: preſumption or weaknes, knowledge or ignorance, ſimplicitie or craft, doe much aggrauate or mittigate an offence. The Apoſtles conſent to the circumſtance, not to the ſubſtance, ſetting (as it were) their hands to a blanck paper: it was in them pitty, rather then pietie;

Generally.
Mat. 26. 8.
Mark. 14. 4.

in *Iudas* neither pittie nor pietie, but plaine perfidie, an exorbitant & transcendent sin, that would haue brought innocencie it selfe into the same condemnation: thus the aggregation of circumstances, is the aggrauation of offences. Consider his couetise, fraud, malice, hypocrisie, and you will say his sin was monstrous, *sine modo*, like a Mathematicall line, (*diuisibilis in semper diuisibilia*) infinitely diuisible. The other Apostles receiue the infection, but not into so corrupted stomackes, therefore it may make them sick, not kill them: sin they doe, but not vnto death. It is a true rule euen in good works: *finibus non officijs, discernenda sunt virtutes à vitijs*, vertues are discerned from vices, not by their offices, but by their ends or intents: neither the outward forme no nor (often) the euent, is a sure rule to measure the action by. The eleuen Tribes went twice by Gods speciall word & warrant against the *Beniamites*: yet in both assaults receiued the ouerthrow. *Aug.* *Cùm Pater filium, Christus corpus, Iudas Dominum, res eadem, non causa, non intentio operantis*: When God gaue his Son, Christ gaue himselfe, *Iudas* gaue his Master, heere was the same worke, not the same cause nor intention in the workers: the same rule holds proportion in offences: heere they all sinne, the Apostles in the imprudence of their censure, *Iudas* in impudence of his rancour. Iohn 8. 7.

I might here first lead you into the distinction of sins: secondly, or trauerse the inditement with *Iudas*, whereby he accuseth *Mary*, iustifying her action, conuincing his slander: thirdly, or discouer to you the foulenes of rash iudgement, which often sets a rankling tooth into vertues side; often cals chastity her selfe an harlot, and with a guilty hand throwes the first stone at Innocence.

But that which I fasten on, is the power & force of example: *Iudas* with a false waight sets all the wheeles of their tongues agoing: the steward hath begun a health to the poore, and they begin to pledge him round. Authoritie

thoritie ſhewes it ſelfe in this, to beget a likenes of manners: *Tutum eſt peccare autoribus illis*: It is ſafe ſinning after ſuch authors: if the Steward ſay the word, the *fiat* of conſent goes round. *Imperio maximus, exemplo maior**. Hee that is greateſt in his gouernment, yet is greater in his precedence. A great mans liuery is countenance enough to keepe drunkenneſſe from the ſtocks, whordome from the poſt, murther and ſtealth from the gallowes: ſuch double ſinners ſhall not eſcape with ſingle iudgements: ſuch leprous & contagious ſpirits ſhall anſwere to the iuſtice of God, not only for their owne ſins but for all theirs whom the patterne of their precedency hath induced to the like, to the like ſaid I? nay, to worſe: for if the maſter drinke (*ad plenitudinem*) to fulneſſe, the ſeruant will (*ad ebrietatem*) to madneſſe: the imitation of good comes for the moſt part ſhort of the patterne, but the imitation of ill exceeds the example: a great mans warrant is like a charme or ſpell, to keepe quicke & ſtirring ſpirits within the Circle of combined miſchiefe: a *Superiours* example is like ſtrong or ſtrange ph. ick, that euer works the ſeruile patients to a likenes of humours, of affections: thus when the mother is an [a] *Hittite*, and the father an *Amorite*, the daughter ſeldome proues an *Iſraelite*. *Regis ad exemplum totus componitur orbis*. Greatnes is a copie, which euery action, euery affection ſtriues to write after. The ſon of [b] *Nebat* is neuer without his commendation following him, *hee made Iſrael to ſinne*. The imitation of our Gouernours manners, faſhion, vices, is ſtiled obedience; if *Auguſtus Ceſar* loues poetrie, he is no body that cannot verſifie: now (ſaith *Horace*).

Scribimus indocti, doctiq́ poemata paſſim.

When *Leo* liued, becauſe hee loued merry fellowes, and ſtood well affected to the Stage, all *Rome* ſwarmed with iuglers, ſingers, players. To this I thinke, was the prouerbe ſquared: *Confeſſor Papa, Confeſſor populus*. If the Pope be an honeſt man, ſo will the people be. *In vulgus manant*

* *A great man is not ſo powerfull in his præſidency as in his precedency.*

[a] Ezek. 16. 45.

[b] 1 King. 15. 30. and 16. 25.

Cypr. *manant exempla Regentium.* The common people are like tempered wax, whereon the vicious seale of greatnesse makes easie impression. It was a custom for yong gentlemen in *Athens* to play on Recorders: at last *Alcibiades* seeing his blowne cheekes in a glasse, threw away his pipe, and they all followed him: our gallants in stead of Recorders imbrace scorching lust, staring pride, staggering drunkennesse, till their soules are more blowne, than those *Athenians* cheekes; I would some *Alcibiades* would begin to throw away these vanities, & all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, till it spread to the bancks. *Iudas* traine soone tooke fire in the suspectles Disciples; and Sathans infections shoot through some great starre, the influence of damnation into the care of the communaltie. Let the experience hereof make vs fearefull of examples.

Obserue that no societie hath the priuiledge to be free from a *Iudas*, no not Christs colledge it selfe: *I haue chosen you twelue, and behold one of you is a Deuill*: and this no worse man then the steward, put in trust with the bread of the Prophets. The Synod of the Pharisees, the Conuent of Monkes, the Consistory of Iesuites * the Councels of Bishops, the holy chaire at *Rome*, the sanctified parlour at *Amsterdam*, is not free from a *Iudas*. Some cares will shew, that *the enuious man* is not a sleepe. They heare him preach that [a] *had the words of eternall life*: they attended him, that could [b] *feed them with miraculous bread*: they followed him, that could [c] *quiet the seas and controll the winds*: they saw a precedent, in whom there was no defect, no default, no sinne, no guile, yet behold, one of them is an Hipocrite, an *Iscarioth*, a Deuil: what, among Saints? [d] *Is* Saul *among the Prophets?* Among the Iewes a wicked Publican, a dissolute soldier was not worth the wondring at: for the Publicans, you may iudge of their honesty, when you alwaies find them coupled with harlots

* *I meane those that haue the Pope among st them.*

a Iohn 6. 68.
b Iohn 6. 51.
c Math. 8. 26.
d 1 Sam. 10. 12.

lots in the ſcripture: for the ſoldiers (that roabed *Chriſt* in ieſt, & robbed him in earneſt) they were irreligious Ethnicks: but amongſt the ſober, chaſte, pure, preciſe Phariſees, to finde a man of ſinne, was held vncouth, monſtrous: they run from their wits, then, that run from the Church, becauſe there are *Iudaſſes*. Thus it will be till the great iudge [a] *with his fanne ſhall purge his floore*; till the [b] *Angels ſhal carrie the wheat into the barne of glory*. Vntill that day comes, ſome rubbiſh will be in the net, ſome goates among the ſheepe, ſome with the marke of the *Beaſt*, in the congregation of Saints; one *Iſmael* in the familie of *Abraham*, one without his wedding garment at the marriage Feaſt; among the Diſciples a Demas, among the Apoſtles a *Iudas*. Thus generally.

a Math. 3. 12.
b Math. 13. 30.

1 Obſerue: *Iudas* is bold to reproue a lawfull, laudable, allowable worke: *he ſaid thus*. I do not read him ſo peremptory in oportunity. He could ſwallow a gudgeon, though he keckes at a flie: he could obſerue, obey, flatter the compounding Phariſees, and thought hee ſhould get more by licking, than by biting; but heere becauſe his mouth waters at the money, his teeth rankle the womans credit: for ſo I find malignant reprouers ſtiled: *corrodunt, non corrigunt; correptores, immò corruptores*: they doe not mend but make worſe; they bite, they gnaw: thus was *Diogenes* ſirnamed *Cynicke* for his ſnarling; *Conuitiorum canis*; the dog of reproaches: ſuch forget that (*mouendo plus, quàm minando poſſumus*) mercies are aboue menaces: many of the Iewes, whom the thunders of *Sinai*, terrors of the Law* moued not, *Iohn Baptiſt* wins with the ſongs of *Sion*. *Iudas* could faine and fawne and fan the coole winde of flattery on the burning malice of the conſulting Scribes: here he is hot, ſweats and ſwels without cauſe: either hee muſt be vnmercifull or ouer-mercifull; either wholy for the raines, or all vpon the ſpur: he hath ſoft and ſilken words for his maſters enemies, courſe and rough for his friends: there he is

Specially.

* *Humanas mentes tonitrua mouent.*

a dumb dog and findes no fault, here hee is a barking curre and bites a true man in ſtead of a theefe; hee was before an ill note, and now he is a worſe conſonant: but (as *Pierius* ambitious daughters were turned to Magpies for correcting the *Muſes*,) ſo God iuſtly reproues *Iudas*, for vniuſtly reprouing *Mary*. *Qui mittit in altum lapidem, recidet in caput eius.* A ſtone throwne vp in a raſh humor, fals on the throwers head, to teach him more wiſedome: he that could come to the Phariſees (like *Martials* parrat, χαῖρε; or like *Iupiters* Prieſts to *Alexander* with a *Ioue ſate*) commending their pietie, which was without mercy, heere condemnes mercy, which was true piety and pitty.

Metam.

Ieroad Ruſt. monach.

I could here find cauſe to praiſe reprehenſion: if it be reaſonable, ſeaſonable, well grounded for the reprouer, well conditioned for the reproued, I would haue no profeſſion more wiſely bold than a Miniſters; for ſinne is bold, yea ſawcie and preſumptuous: it is miſerable for both, when a bold ſinner, and a cold Prieſt ſhall meet: when he that ſhould lift vp his voice like a trumpet, doth but whiſper through a trunke. Many men are dul beaſts without a goad, blind *Sodomites* without a guide, deafe Adders and Idols without eares, forgetfull like *Pharaohs* Butler, without memories: our conniuence is ſinfull, our ſilence baneſull, our allowance damnable. Of ſin neither the fathers, factors, nor fauters are excuſable: nay [a] the laſt may be worſt, whiles they may, & will not helpe it. Let *Rome* haue the praiſe without our enuie or riualrie. *Peccatis Roma patrocinium eſt.* Sodome is licenced, ſinnes to come pardoned, drunkenneſſe defended, the Stewes maintained, periurie commended, treaſon commanded: as ſinfull as they thinke vs, and we know our ſelues, we would bluſh at theſe. *Nihil interest ſceleris an faueas, an illud facias:* there is little difference between permiſſion and commiſſion: betweene the toleration & perpetration of the ſin: he is an abettor of the euill, that may

a Rom. 13. 2.

Sen.

may and will not better the euill. *Amici vitia, si feras, facis tua*, thy vnchristian sufferance adopts thy brothers sins for thine owne; children of thy father-hood; of so great a parentage is many a sin-fauouring Magistrate; he begets moe bastards in an houre, then *Hercules* did in a night; and except Christ be his friend, Gods Sessions will charge him with the keeping of them all: no priuate man can plead exemption from this durie: for *amicus* is *animi custos*; hee is thy friend, that brings thee to a faire and free end. Doth humane charity bind thee to reduce thy neighbours straying beast, and shall not Christianitie double thy care to his erring soule? *cadit asina, & est qui sublenet; perit anima, non est qui recogitet.* The fallen beast is lifted vp, the burdened Soule is let sinke vnder her load.

2 Obserue his deuillish disposition, bent and intended to stifle goodnesse in others, that had vtterly choakt it in himselfe? Is the Apostle *Iudas* an hinderer of godlinesse? surely man hath not a worse neighbour, nor God a worse seruant, nor the Deuill a better factor, than such a one; an *Esops* dogge, that because he can eate no hay himselfe, lies in the manger and will not suffer the horse: he would be an ill porter of heauen gates, that hauing no lust to enter himselfe, will not admit others: as Christ [a] reported and reproued the Lawyers. They are fruitlesse trees, that [b] cumber the ground: cockle & darnell that hinder the good cornes growth: malitious deuils, that plot to bring more partners to their owne damnation: as if it were, (*aliquid socios habuisse doloris*) some ease to them, to haue fellowes in their misery.

[a] Luke 11.52.

[b] Luke 13.7.

Let me pant out a short complaint against this sinne: *dolendum à medico, quod non dolendum à medicina*: we may bewaile, where we cannot preuaile. The good old man must weepe, though hee cannot driue away the disease of his child with teares. Thou that hindrest others from good workes, makest their sinnes thine, which, I thinke thou

thou needest not doe, for any scarsitie of thine owne: whiles thou temptest to villany, withstandest his pietie, thou at once pullest his sinnes, and Gods curses on thee. For the author sins more, than the actor, as appeares by Gods iudgement in c Paradice; where three punishments were inflicted on the *Serpent*, as the originall plotter; two on the *woman*, as the mediate procurer, and but one on *Adam*, as the party seduced. Is it not enough for thee, oh *Iudas*, to be a villaine thy selfe, but thou must also crosse the piety of others? hast thou spoyled thy selfe, and wouldst thou also marre *Mary*?

c Gen. 3. 14. &c.

3 Nay, obserue, he would hinder the works of piety thorow color of the works of charity: diuerting *Maries* bounty from *Christ* to the poore, as if respect to man should take the wall of Gods seruice? thus he striues to set the two tables of the Law, at war, one against the other; both which looke to Gods obedience as the a two *Cherubins* to the mercie seat; and the Catholike *Christian* hath a Catholike care. I prefer not the lawes of God one to the other: *one star* here *differs not from another star in glory*. Yet, I know, the best distinguishers caution to the Lawyer: b *this is the great commandement, and the other is* (but) *like vnto it*. Indeed I would not haue *Sacrifice* turne *Mercy* out of dores, as *Sara* did *Agar*; nor the fire of zeale drinke vp the dew and moisture of charitie; as the fire from heauen dried vp the water at c *Eliahs* sacrifice: neither would I, that the precise obseruation of the second table, should gild ouer the monstrous breaches of the first. Yet I haue heard Diuines (reasoning this poynt) attribute this priuiledge to the first table aboue the second, that God neuer did (I will not say, neuer could) dispence with these commandements which haue himselfe for their proper and immediate obiect. For then (say they) he should dispence against himselfe, or make himselfe no God, or more: He neuer gaue allowance to any, to haue 1. another God. 2. another

a Exod. 25. 20.

b Math. 22. 38.

c 1 King. 18. 38

forme

forme of worship. 3. *The honor of his Name he will not giue to another.* 4. nor suffer the prophaner of his *Holy-day* to escape vnpunished. For the second Table, you haue read him, commanding the brother [d] *to raise vp seed to his brother*: notwithstanding the Law, *Thou shalt not commit adultery*: commanding the *Israelites* to [e] rob the *Egyptians*, without infringing the Law of stealth; all this without wrong: for, *the earth is his, and the fulnesse thereof*, Thou art a father of many children; thou saist to the yonger, sirrah, wear you the coat to day which your other brother wore yesterday; who complains of wrong? we are all (or at least say wee are all) the children of God: haue earthly parents a greater priuiledge then our heauenly? if God then haue giuen dispensation to the second table, not to the first; the obseruation of which (thinke you) best pleaseth him?

d Deut. 25. 5. Matth. 11. 24.
e Exod 11. 2.

Let not then, O *Iudas*, charitie shoulder out pietie: nay charity will not, cannot: for [a] *faith worketh by loue.* And *Loue* neuer dined in a conscience, where faith had not first broken her fast. *Faith* and *Loue* are like a paire of compasses; whilst *Faith* stands perfectly fixed in the center, which is God, *Loue* walkes the round, and puts a girdle of mercy about the loynes: there may indeed bee a shew of charity without faith, but there can bee no shew of Faith without Charitie: Man iudgeth by the hand, God by the heart.

a Galat. 5. 6.

Hence our Pollicies in their positiue lawes, lay seuere punishments on the actual breaches of the second Table, leauing most sinnes against the first, to the hand of the Almighty Iustice. Let mans name be slandered. *Curat lex,* [b] *the law is open*; be Gods name dishonored, blasphemed, there is no punishment but from Gods immediate hand. Carnall fornication speeds (though not euer bad enough, yet) sometimes worse then spirituall, which is idolatry. Yet this last is ([c] *maius adulterium*) the greater adultery: because ([d] *non ad alterum*

b Act. 19. 38.

c 2 Cor. 11. 15.
d 1 Cor. 6. 15.

e Hos. 2, 2. *mulierem,* e *sed ad alterum Deum*) it is not the knitting of the body to another woman, but of the soule to another God. The poore slaue is conuented to the spirituall Court, and meets with a shrewd penance for his incontinence: the rich Noble man, Knight or Gentleman (for Papists are no beggers) breakes the Commissaries cordes as easily as *Sampson* the *Philistins* withes, and puts an excommunication in his pocket. All is answered, *Who knowes the spirit of man, but the spirit of man?* and f *he stands or falls to his owne master.* Yet againe, who knowes whether bodily stripes may not procure spirituall health? and a seasonable blow to the estate may not g *saue the soule in the day of the Lord Iesus?* Often (*detrimentum pecunie & sanitatis, propter bonum anime*) a losse to the purse, or a crosse to the corps, is for the good of the conscience. Let me then complaine. First, are there no lawes for Atheists; that would scrape out the deepe ingrauen caracters of the soules eternitie, out of their consciences: and thinke their soules as vanishing as the spirits of dogs: not contenting themselues to locke vp this damned perswasion in their owne bowels, but belching out this vnsauory breath to the contagion of others: (witnes many an ordinary that this is an ordinary custome:) that in despite of *Oracles* of heauen, the Prophets: and the Secretaries of nature, the Philosophers: would inforce, that either there is no God, or such a one as had as good be none: nominall Protestants, verball Neuters, reall Atheists. Secondly, are there no lawes for image-worshippers, secret friends to *Baal*, that eate with vs, sit with vs, play with vs, not pray with vs, nor for vs, vnlesse for our ruines? Yes, the sword of the law is shaken against them: (alas that, but onely shaken:) but either their breasts are invulnerable, or the sword is obtuse, or the strikers troubled with the palsey and numnesse in the armes. Thirdly, are there no lawes for blasphemers, common swearers, whose constitutions are so

f Rom. 14, 4.

g 1. Cor. 5. 5.

Tho. Aquin.

Maudat. prim.

Secund.

Tertium.

ill

ill tempered of the foure Elements, that they take and poſſeſſe ſeuerall ſeats in them? all *Earth* in their hearts, all *Water* in their ſtomacks, all *Aire* in their braines, and (ſaith S. *Iames*) [a] all *Fire* in their tongues: they haue heauy earthen hearts, watry and ſurfetted ſtomacks, light, aiery mad-braines, fiery and flaming tongues. Fourthly, are there no lawes to compell them on theſe dayes, that [b] *Gods houſe may be filled?* no power to bring them from the *puddles to the* [c] *ſprings?* from walking the ſtreets, ſporting in the fields, quaffing in tauernes, ſlugging, wantonizing on couches, to watch with *Chriſt* [d] *one houre in his houſe of prayer?* Why ſhould not ſuch bliſters be lanced by the knife of authoritie, which will els make the whole body of the common-wealth (though not incurable, yet) dangerouſly ſicke? I may not ſeeme to preſcribe, giue me leaue to exhort: *non eſt mea humilitati is dictare vobis, &c.* It ſuits not with my meane knowledge to direct you the meanes, but with my conſcience to rub your memories: Oh let not the pretended equity to men, countenance out our neglected piety to God!

a Iames 3.6.

Quart.

b Luke 14.23.

c Iere. 2.13.

d Mat. 26.40.

Bern.

4. Laſtly, obſerue his vnkindnes to *Chriſt*: what, *Iudas*, grudge thy maſter a little vnction? (& which is yet viler) from anothers purſe? with what detraction, deriſion, exclamation, wouldeſt thou haue permitted this to thy fellow-ſeruant, that repineſt it to thy maſter? how hardly had this been deriued from thy own eſtate, that didſt not tollerate it from *Maries*? what? thy maſter, that honored thee with Chriſtianity, graced thee with Apoſtleſhip, truſted thee with Stewardſhip, wilt thou deny him this courteſie, and without thine owne coſt; thy Maſter, *Iudas*, thy friend, thy God, and yet in a ſweeter manner, thy Sauiour, & canſt not indute anothers gratuitall kindnes towards him? ſhall he powre forth the beſt vnction of his blood, to bath and comfort thy body and ſoule, and thou not allow him a little refection? hath Chriſt hungred, thirſted, fainted, ſweat, and muſt hee

hee instantly bleed and die, and is he denyed a little vnction? and dost thou, *Iudas*, grudge it? it had come more tolerably from any mouth: his friend, his follower, his professor, his Apostle, his Steward? vnkind, vnnaturall, vniust, vnmercifull *Iudas*,

Nay het ermes it no better then a waste and a losse: a Mat. 26.8. *Tertul. ap.* 39. εἰς τί ἡ ἀπώλεια αὕτη? *ad quid perditio hæc?* a *Why is this waste?* What, lost and giuen to *Iesus*? can there be any waste in the creatures due seruice to the Creator? no *pietas est propietate sumptus facere*: this is godlinesse, to be at cost with God: therfore our fathers left behind them (*depositapietatis*) pledges, euidences, sure testimonies of their Religion in honoring *Christ* with their riches: (I meane not those in the dayes of Popery, but before euer the locusts of the Papall sea made our Nation drunke with that inchanted cup: they thought it no waste either (*noua construere, aut vetera conseruare*) to builde new Monuments to Christs honor, or to better the old ones: we may say of them, as *Rome* bragged of *Augustus Cæsar*: *quæ inuenerunt, lateritia, reliquerunt marmorea*: what they found of Bricke, they left of Marble; in imitation of that president in *Esay*, though with honester hearts: b *The brickes are fallen downe, but wee will build with hewen stones: The Sycomores are cut downe, but we will change them into Cedars.* In those dayes charity to the Church was not counted waste: The people of *England*, deuout like those of Israel, cryed one to another (*afferte*) *Bring ye into Gods house*, till they were stayed with a Statute of *Mort-maine*, like c *Moses* prohibition, *the people bring too much*, but now they changed a letter, and crie, (*Auferte*) take away as fast as euer they gaue, and no inhibition of *God* or *Moses*, Gospel, or Statute, can restraine their violence: till the Alabaster-boxe be as empty of oyle, as their owne consciences are of grace. We need not stint your deuotion, but your deuoration: euery contribution to Gods seruice is held waste:

b Esay 9.10.

c Exod. 36.6.

waſte: *ad quid perditio hæc?* now any required ornament to the Church, is held waſt: but ſwallowing down (I ſay not, of ornaments, as things better ſpared, but) neceſſary maintenance, Tythes, Fruites, Offrings, are all too little: Gentlemen in theſe cold countries haue very good ſtomackes, they can deuoure (& digeſt too) three or foure plumpe Perſonages; in *Italy*, *Spaine*, and thoſe hot countries, (or elſe nature & experience too lies) a temporall man cannot ſwallow a morſel or bit of a ſpiritual preferment, but it is reluctant in his ſtomacke, vp it comes againe: ſurely theſe Northerne countries, coldly ſituate, and neerer to the *Tropicke*, haue greater appetites: the *Affricans* thinke the *Spaniards* gluttons, the *Spaniards* thinke ſo of the *French-men*, *French-men*, and all thinke and ſay ſo of *Engliſh-men*, for they can deuoure whole Churches: & they haue fed ſo liberally, that their poore ſeruitors (aſhamed I am to call them ſo) the Vicars, haue ſcarce enough left to keepe life & ſoule together: not ſo much as (*ſitis & fames & frigora poſcunt*) the defence of hunger and thirſt & cold requires: your fathers thought many Acres of ground well beſtowed, you thinke the Tythe of thoſe Acres a waſt: oppreſſion hath plaid the *Iudas* with the Church, and becauſe hee would preuent the ſins incurable by our fulneſſe of bread, hath ſcarce left vs bread to feed vpon, *Daniels* dyet among the Lyons, or *Elias* his in the Wildernes. I will not cenſure you in this, ye Citizens; let it be your praiſe, that though you [d] *dwell in ſieled houſes* your ſelues, *yet let not Gods houſe lie waſt*: yet ſometimes it is found, that ſome of you ſo carefull in the Citie, are as negligent in the Country, where your lands lie: and there the temples are often the [*] ruines of your oppreſſion; your poore vndone, bloud-ſucked Tenants, not being able to repaire the windowes or the leads, to keepe out raine or birds: if a leuie or taxation would force your beneuolence, it comes maleuolently from you, with a *Why is this waſte?* Raiſe a contri-

Iuuen. ſat. 14.

d Hag. 1. 4.

* *Monumenta rapinæ.*
Caneſcunt turpi Templa relicta ſitu. Ovid.

bution to a lecture, a collection for a fire, an almes to a poore destitute soule, and lightly there is one *Iudas* in the congregation to crie *ad quid perditio hæc? why is this waste?* Yet will you say, if Christ stood in need of an vnction, though as costly as *Maries*, you would not grudge it, nor thinke it lost: Cosen not your selues, ye hypocrits: if yee will not doe it to his [e] Church, to his poore Ministers, to his poore members, neither would you to Christ: if you cloath not them, neither would you cloath Christ if he stood naked at your dores. Whiles you count that money lost, which Gods seruice receiueth of you, you cannot shake away *Iudas* from your shoulders. What would you doe, if Christ should charge you, as he did the yong man in the Gospel, [f] *Sell all, and giue to the poore*, that thinke superfluities a waste? [g] *oh, durum sermo!* a hard sentence! *Indeed a cup of colde water* is bounty praised and rewarded, but in them that are not able to giue more: [h] *the widdowes two mites* are accepted, because all her estate. If God thought it no waste to giue you plenty, euen all you haue, thinke it no waste to returne him some of his owne. Thinke not the [i] *Oyle* waste, which you powre into the *Lampe* of the *Sanctuary*: thinke not the [k] *bread* waste which you *cast* on the *waters of aduersity*: thinke nothing lost, whereof you haue scoffed God in trust. But let me teach you soberly to apply this, and tell you what indeed is *waste*.

e Mat. 25. 40.

f Mat. 19. 21.

g Mat. 10. 42.

h Luke 21. 4.

i Exod. 25. 6.

k Eccl. 11. 1.

1 Our immoderat diete: indeed not diet, for that contents nature, but surfet, that ouerthrowes nature: *this is waste*. Plaine [l] Mr. *Nabal* made a feast like a *Prince*. *Dines* hath no other armes to proue himselfe a Gentleman; but a scutchion of these three colours: first, he had money in his purse: *he was rich*: secondly, he had good rags on his backe, *clothed in purple*: thirdly, dainties on his table, *he fared deliciously* and that *euery day*: this was a Gentleman without Heraldry. It was the rule: *ad alimenta, vt ad medicamenta*: to our meate, as to our medicine:

l 1 Sam. 25. 36. Luke 16.

cine: man hath the leaſt mouth of all creatures: (*malum non imitari quod ſumus.*) Therefore it is ill for vs, not to imitate that which wee are: not to be like our ſelues: there are many ſhrewd contentions betweene the appetite and the purſe: the wiſe man is either a Neuter, or takes part with his purſe: to conſume that at one banquet, which would keepe a poore man with conuenient ſuſtenance all his life, *this is waſt.* But alas our ſlauery to *Epicuriſme* is great in theſe daies *mancipia ſeruiunt Dominis domini cupiditatibus*: ſeruants are not more ſlaues to their maſters, then their maſters are ſlaues to luſts. *Timocreons Epitaph* fits many:

Multa bibens, & multa vorans, mala plurima dicens, &c.

he eate much and drunke much, and ſpake much euill: we ſacrifice to our palates as to Gods: the rich feaſt, the poore faſt: the dogs dine, the poore pine: *ad quid perditio hæc? Why is this waſt?*

2. Our vnreaſonable ebrieties.——*Tenentq́*
Pocula ſæpe homines, & inumbrant ora coronis.

They take their fill of wine here, as if they were reſolued with *Dines*, they ſhould not get a drop of water in Hell: *Eate, drinke, play; quid aliud ſepulchro bouis inſcribi poterat?* what other Epitaph could be written on the ſepulcher of an Oxe? *Epulonum crateres, ſunt Epulonum carceres*: their boules are their bolts: there is no bondage, like to that of the Vintage. The furnace beguiles the ouen: the Celler deceiues the Buttery: we drinke away our bread, as if wee would put a new petition into the Lords praier, and abrogate the old: ſaying no more with *Chriſt, giue vs this day our daily bread*, but *giue vs this day our daily drinke: quod non in diem, ſed in menſem ſufficit*: which is more then enough for a day, nay would ſerue a moneth. *Temperance* the iuſt Steward, is put out of his office: what place is free from theſe Ale-houſe recuſants? that thinke better of their drinking-roome, then *Peter* thought of *Mount Tabor*, [a] *bonum eſt eſſe hic*: it is good

a Mat 17. 4.

good being here; vbi nec Deus, nec Dæmon; where both God and the Deuill are fast asleepe. It is a question, whether it be worse to turne the image of a [b] beast to God, or the image of [c] God to a beast: if the first be Idolatry, the last is impiety, a voluptuous man is a murtherer to himselfe, a couetous man a theefe, a malicious a witch, a drunkard a deuill; thus to drinke away the poores reliefe, our owne estate: *ad quid perditio hæc? Why is this waste?*

b *Idolaters.*
c *Drunkards.*

3 Our monstrous pride, that turnes hospitality into a dumbe shew: that which fed the belly of hunger, now feedes the eie of lust: akers of land are metamorphosed into trunks of apparell: and the soule of charity is transmigrated into the body of brauery: *this is waste*: we make our selues the compounds of all Nations: we borrow of *Spaine, Italy, Germany, France, Turkie* and all: that death when he robs an Englishman, robs all countries; where lies the wealth of England? in three places: on Citizens tables, in Vsurers coffers, and vpon Courtiers backes: God made all simple, therefore woe to these compounded fashions; God will one day say, (*hoc non opus meum, nec imago mea est,*) this is none of my workmanship, none of my image. One man weares inough on his backe at once, to cloath two naked wretches all their liues, *ad quid &c. why is this waste?*

4 Our vain-glorious buildings, to emulate the skies, which the wise-man cals, [a] *the lifting vp of our gates too high.* Houses built like pallaces: Tabernacles, that in the Maisters thought, equall the Mansion of heauen; structures to whom is promised eternity, as if the ground they stood on, [b] should not be shaken. Whole townes depopulate to reare vp one mans walles: chimnyes built in proportion, not one of them so happy as to smoak; braue gates, but neuer open; sumptuous parlours, for Owles and Bats to flie in: *pride* begun them, *riches* finished them, *beggery* keepes them: for most of them moulder

a Pro. 17. 19.

b Heb. 12. 26.

moulder away, as if they were in the dead builders case, a consumption. Would not a lesse house, *Ieconiah*, haue serued thee for better hospitality? our Fathers liued well vnder lower roofes: this is waste, and waste indeed, and these worse then the Deuill: the Deuill had once some charity in him, to turne [c] stones into bread, but these men turne bread into stones: a tricke beyond the Deuill; *ad quid perditio hæc? Why is this waste?* Ierim. 22.

c Mat. 4. 2.

5 Our ambitious seeking after great alliance; the *sonne of the* [d] *Thistle must match with the Cedars daughter*: The fathers teare deare yeeres out of the Earths bowels, and raiseth a banke of vsury, to set his son vpon, and thus mounted, he must not enter saue vnder the noble roofe: no cost is spared to ambitious aduancement; *ad quid &c. Why is this waste?* d 2 King. 19. 4.

Shall I say? our vpholding of *Theaters*, to the contempt of *Religion*; our maintaining Ordinaries to play away our patrimonies; our foure-wheeled Porters; our Anticke the fashion, our smoky consumptions; our perfumed putrefaction: *ad quid perditio hæc?* Why are these wastes? experience will testifie at last, that these are wastes indeede, for they waste the body, the blood, the estate, the freedome, the soule it selfe, and all is lost, thus laid out; but what is giuen (with *Marie*) to Christ, is lost like sowne graine, and shall be found againe at the haruest of *Ioy*.

Wee haue heard *Iudas* censuring *Mary*: let vs now heare God censuring *Iudas*; and that first negatiuely, *hee cared not for the poore*. For the poore he pleads, but himselfe is the poore he meanes well too: but let his pretence be what it will, Gods witnesse is true against him; *he cared not for the poore*. *Gods censure* 1 *Negatiue.*

1 *Obserue*, doth Christ condemne *Iudas* for condemning *Mary*? then it appeares he doth iustifie her action; he doth, & that after in expresse tearmes: *Let her alone, &c.* 7. Happy *Mary* that hast *Iesus* to plead for thee;

blessed Christians, for whom [a] *Iesus Christ is an aduocate.* [b] *He is neere me, that iustifies me, who will contend with me? verse 9. behold the Lord will helpe me, who is he that can condemne me?* hence *Dauid* resignes his protection into the hands of God. [c] *Iudge me, Oh God, and defend my cause against the vnmercifull people.* And *Paul* yet with greater boldnesse, sends a franke defiance & chalenge to all the actors and pleaders that euer condemnation had, that they should neuer haue power to condemne him, [d] since *Iesus Christ iustifies him.* Happy man whose cause God takes in hand to plead. Here is a *Iudas* to accuse vs, a *Iesus* to acquit vs: *Iudas* slanders, *Iesus* cleares: wicked men censure, the iust God approues: earth iudgeth euill, what is pronounced good in heauen? Oh then doe well, though (*fremunt gentes*) great men rage, though peruersenesse censures, impudence slanders, malice hinders, tyranny persecutes: there is a *Iesus* that approues, his approbation shall out-weigh all their censures; let his spirit testifie with me, though the whole world oppose me.

a 1 Ioh. 2. 1.
b Esay. 50. 8.
c Psal. 43. 1.
d Rom. 8. 33.

2 *Obserue*: It is the nature of the wicked to haue no care of the poore. *Sibi nati, sibi viuunt, sibi morientur, sibi damnantur*: they are all for themselues, they are borne to themselues, liue to themselues, (so let them die for themselues, and goe to Hell for themselues.) The fat Buls of *Basban*, loue [a] *the lambs from the flocke, and the Calues from the stall, &c. But thinke not on the affliction of Ioseph.* Your gallant thinks not the distressed, the blind, the lame to be part of his care, it concernes him not: true, and therefore heauen concernes him not: it is infallible truth, if they haue no [b] feeling of others miseries, they are no members of *Christ*: go on now in thy scorne, thou proud Royster: admire the fashion & stuffe thou wearest: whiles the poore mournes for nakednesse: feast royally *Dines*: whiles *Lazarus* can get no crums: Apply, *Absolon* thy sound, healthful lims to lust & lewdnes, whiles the lame, blind, maimed, cannot deriue a penny from thy purse, though

a Amos 6. 4.
b Heb. 13. 3.

though he moue his ſute in the name of *Ieſus*; thou giueſt teſtimony to the world, to thy own conſcience, that thou art but a *Iudas*. Why, the pooreſt and the proudeſt haue, though not *Veſtem communem*, yet *cutem communem?* there may be difference in the fleece, there is none in the fleſh: yea perhaps, as the gallants perfumed body is often the ſepulcher to a putrified Soule: ſo a white, pure, innocent ſpirit may be ſhadowed vnder the broken roofe of a maimed corps. Nay, let me terrifie them: [c] not many rich, not many mighty, not many noble are called: It is *Pauls* thunder againſt the flaſhes of greatneſſe; he ſayes *not any*, but *not many*; for *ſeruatur Lazarus pauper, ſed in ſinu Abrahami Diuitis*: *Lazarus* the poore man is ſaued, but in the boſome of *Abraham* the rich. It is a good ſaying of the ſon of *Sirach*: [a] *The affliction of one houre will make the proudeſt ſtoope*, ſit vpon the ground, and forget his former pleaſure, a piercing miſerie will ſoften your bowels, and let your ſoule ſee through the breaches of her priſon, in what neede diſtreſſe ſtands of ſuccor. Then you will be charitable or neuer, as phiſitians ſay of their patients, *take whiles they bein paine*, for in health nothing will be wrung out of them, ſo long as health and proſperity cloath you, you recke not the poore: *Nabal* looks to his ſheepe, what cares he for *Dauid?* if the truth were knowne, there are many *Nabals* now, that loue their owne ſheepe better than *Chriſts* ſheepe: *Chriſts* ſheepe take coats, their own ſheepe giue coats. Say ſome that cauill, if we muſt care for the poore, then for the couetous; for they want what they poſſeſſe, and are indeed pooreſt; no, pitty not them, that pitty not themſelues; who in deſpite of Gods bountie will be miſerable: but pittie thoſe, whom a fatall diſtreſſe hath made wretched.

Oh, how vnfit is it among Chriſtians, that [b] ſome ſhould ſurfet, whiles others hunger? that one ſhould haue [c] two coats, & another be naked, yet both one mans ſeruants?

Remember

c 1 Cor. 1. 26.

Aug. in Pſal. 5.

a Eccle. 11. 27.

b 1 Cor. 11. 21.
c Luke 3. 11.

Remember that God hath made many his ſtewards, none his Treaſurer: hee did not meane thou ſhouldeſt hoord his bleſſings, but expend them to his glory: hee that is infinitely rich, yet keepes nothing in his owne hands, but giues all to his creatures: at his own coſt and charges hee hath maintained the world, almoſt 6000. yeeres; he wil moſt certainely admit no hoorder into his kingdome: yet, if you wil needs loue laying vp, God hath prouided you a coffer; the poore mans hand is Chriſts treaſury. The beſotted worldling hath a greedy minde, to gather goods, and keepe them; & loe, his keeping loſeth them: for they muſt haue eyther (*finem tuum*, or *finem ſuum*) thy end, or their end: [d] *Iob* tarried and his goods went; but the [e] rich man went, & his goods tarried. *Si veſtra ſunt, tollite vobiſcum*: if they be yours, why doe you not take them with you? no, *hic acquiruntur, hic amittuntur*, here they are gotten, here loſt. But God himſelfe being witneſſe (nay he hath paſt his word) what we for his ſake giuen away here, we ſhall find againe hereafter; and the charitable man dead and buried, is richer vnder the ground, than he was aboue it. It is an vſuall ſong which the Saints now ſing in heauen:

That we gaue,
That we haue.

This riddle poſeth the worldling, as the Fiſhermens did *Homer*: *Quæ cepimus, reliquimus; quæ non cepimus, nobiſcum portamus*: what we caught, we left behinde vs: what we could not catch, we carried with vs. So, *what wee looſe, wee keepe; what we will keepe, we ſhall looſe*, [f] *he that looſeth his goods, his lands, his freedome, his life for Chriſts ſake, ſhall finde it.* This is the charitable mans caſe; all his almes, mercies, reliefes are (wiſely and without executorſhip) ſowne in his life time; and the harueſt will be ſo great, by that time he gets to heauen, that he ſhall receiue a thouſand for one: God is made his debtor, and he is a ſure paimaſter. Earth hath not riches enough in it to pay him;

d Iob 1.
e Luke 12.
f Mat. 10.39.

his

his requitall shall be in heauen, and there with no lesse degree of honour then a kingdome.

Iudas cares not for the poore: *Iudas* is dead, but this fault of his liues still: the poore had neuer more need to be cared for: but how? there are two sorts of poore, and our care must be proportionable to their conditions, there are, 1. some poore of Gods making, 2. some of their own making: let me say there are Gods poore, and the Deuils poore; those the hand of God hath crossed; these haue forced necessity on themselues by a dissolute life. The former must be cared for by the compassion of the heart, and charity of the purse: Gods poore must haue Gods almes; a seasonable relieue according to thy power; or else the Apostle fearfully and peremptorily concludes against thee: [a] *The loue of God is not in thee.* If thou canst not find in thy heart to diminish a graine from thy heap, a peny from thy purse, a cut from thy loafe, when *Iesus Christ* stands at thy doore and cals for it, professe what thou wilt, the loue of earth hath thrust the loue of heauen out of thy conscience. Euen *Iudas* himselfe will pretend charity to these.

a 1 Ioh. 3, 17.

For the other poore who haue pulled necessity on themselues with the cords of idlenes, riot or such disordered courses, there is another care to be taken; not to cherish the lazy bloud in their vains by abusiue mercy; but rather chafe their stunted sinewes by correction, relieue them with punishment, and so recouer them to the life of obedience. *The slugard lusteth*, and hath an empty stomack: he loues sustenance well, but is loath to set his foot on the cold ground for it. The lawes sanction, the good mans function saith, *if he will not* [b] *labour, let him not eate.* For experience telleth that where sloath refuseth the ordinary paines of getting, there lust hunts for it in the vnbeaten pathes of wickednes, and you shall finde, that if euer occasion should put as much power into their hands, as idlenes hath put villany into their hearts,

b 2 Thes. 3. 10.

they will be ready to pilfer your goods, fire your houſes, cut your throats. I haue read of the King of *Macedon*, deſcrying two ſuch in his dominions, that (*alterum è Macedonia fugere, alterum fugare fecit,*) he made one flie out of his kingdome, and the other driue him. I would our Magiſtrates would follow no worſe a precedent: indeed our lawes haue taken order for their reſtraint; whereſoeuer the fault is, they are rather multiplied; as if they had bin ſowen at the making of the ſtature, and now (as from a harueſt) they ariſe ten for one: ſurely our lawes make good wils, but they haue bad lucke for executors: their wils are not performed, nor their legacies diſtributed; I meane the legacies of correction to ſuch children of ſloath: *Impunitas delicti innat at homines ad malignandum*: Sinnes chiefe incouragement is the want of puniſhment: fauour one, harten many. It is fit therefore, that (*pœna ad paucos, metus ad omnes perueniat*) penalty be inflicted on ſome, to ſtrike terror to the reſt.

Epiſt. 182. *ad Boniſ.* It was S. *Auguſtines* cenſure: *Illicita non prohibere, conſenſus erroris eſt*, not to reſtraine euil, is to maintaine euil. The common-wealth is an inſtrument, the people are the ſtrings, the Magiſtrate is the Muſitian: let the Muſitian looke that the inſtrument bee in tune, the iarring ſtrings ordred, & not play on it, to make himſelfe ſport but to pleaſe the eares of God. *Doctores*, the Miniſters of mercy, now can do no good, except *Doctores* the Miniſters of iuſtice put to their hands. We can but forbid the corruption of the heart, they muſt prohibit the wickedneſſe of the hand. Let theſe poore be cared for, that haue no care for themſelues, runnagates, renegates, that will not be ranged (like wandring planets) within the ſphere of obedience: *yet a little more ſleepe*, ſaies the ſluggard: but (*modicum non habet modum*) their bunch will ſwell to a mountaine, if it be not preuented and pared downe. Care for theſe ye Magiſtrates, leaſt you anſwere for the ſubornation of their ſins: for the other, let al care

that

that care to be receiued into the armes of *Iesus Christ*:

3. Obserue, *Iudas cares not for the poore*; what? and yet would he for their sakes haue drawne comfort from the Son of God? what an hypocrite is this? could there be so deep dissimulation in an Apostle? yes in that Apostle that was a Deuill. Loe still I am haunted with this *white Deuill*, *Hypocrisie*: I cannot saile two leagues, but I rush vpon this rocke; nay it will incounter, incomber mee quite thorow the voyage of this verse. *Iudas* said, and meant not, there is hypocrisie; *he spake for the poore*, and hates them, there is hypocrisie: *he was a privy theefe, a false Steward, &c.* all this not without Hypocrisie: shall I be rid of this Deuill at once, and coniure him out of my speech? God giue me assistance, and adde you patience, and I will spend a little time, to vncase this *white Diuell*, and strip him of all his borrowed colours.

Of all bodily creatures, man (as he is Gods image) is the best: but basely deiected, degenerated, debauched, the (simply) worst: of all earthly creatures a wicked man is the worst, of al men a wicked Christian, of al Christians, a wicked professor, of all professors a wicked Hypocrite, of all Hypocrites, a wicked, warped, wretched *Iudas*. Take the extraction or quintissence of all corrupted men, and you haue a *Iudas*: this then is a *Iudas*, a man degenerate, a Christian corrupted, a professor putrified, a gilded Hypocrite, a *white-skind Deuill*. I professe I am sparingly affected to this point, & would faine shift my hands of this monster, and not incounter him: for it is not to fight with the *Vnicornes* of *Assyria*, nor the *Bulles* of *Samaria*, nor the *Beasts* of *Ephesus*: neither absolute Atheists, nor dissolute Christians, nor resolute ruffians: the hornes of whose rapine and malice are no lesse manifest, then malignant; but at once imminent in their threats, and eminent in their appearance. But to set vpon a beast, that hath with the hart of a *Leopard*, the face of a man, of a good man, of the best man, a starre

placed high in the orbe of the Church, though ſwooped downe with the Dragons taile, becauſe not fixed, a darling in the mothers lap, bleſſed with the Churches indulgence, yet a baſtard, a brother of the fraternity, truſted ſometimes with the Churches ſtocke, yet no brother, but a broker of treacheries, a brocher of falſehoods: I would willingly ſaue this labour, but that the neceſſity of my Text ouer-rules my diſpoſition.

I know, theſe times are ſo ſhameleſſe and impudent, that many ſtrip of the *white* and keepe the *Deuill*; wicked they are, and without ſhew of the contrary: men are ſo far from giuing houſ-roome to the ſubſtance of religion, that they admit not an out-roome for the ſhew: ſo backward to put on Chriſt, that they wil not accept of his liuery: who are ſhort of *Agrippa*, ſcarce [a] *perſwaded to ſeeme Chriſtians*, not at all to be: theſe wil not drink harty draughts of the waters of life, they ſcarce vouchſafe (like the dogs that run by *Nilus*) to giue a lap at *Iacobs well*: vnles it be ſome as they report, that frequent the ſigne of it, to be drunke: they ſalute not Chriſt at the Croſſe, nor bid him good-morrow in the Temple, but go bluſtring by, as if ſome ſerious buſines had put haſt into their feet, & God was not worthy to be ſtaid & ſpok withall: if this be a riddle, ſhew me the day, ſhall not expound it by a demonſtratiue experience. For theſe I may ſay, I would to God they would ſeeme holy, & frequent the places, where ſanctimony is taught, but the Deuill is a nimble, running, cunning fencer, that ſtrikes on both hands, *duplici ictu*, & would haue men either (*non ſanctos, aut non parum ſanctos*) not holy, or not a little holy, in their own opinion, & outward oſtentation: either no fire of deuotion on the hearth, or that that is in the top of the chimney: That ſubtle *winnower* perſwads men that they are all chaffe, & no wheat, or all wheat and no chaffe: & would keepe the ſoule either lanke with ignorance, or rank with inſolence: let me therfore wooe you

a Acts. 26. 28.

win

win you to reiect both these extreames, between which your harts lie, as the grain betwixt both the millstones.

Shall I speake plainely? You are sicke at *London* of one disease (I speak to you setled Citizens, not extrauagants) & we in the Country of another: a Sermon against Hipocrisie in most places of the country, is like Phlebotomy to a consumption the spilling of innocent blood) our sicknesses are cold palseys, & shaking agues: yours in the Citie are hotter diseases, the burning feuers of fiery zeale, the inflamations and impostumes of Hipocrisie: we haue the frosts, and you haue the lightnings: most of vs professe too little, & some of you professe too much, vnlesse your courses were more answerable: I would willingly be in none of your bosoms: only I must speak of *Iudas*. His Hipocrisie was vile in three respects.

1 He might haue been found: I make no question but he heard his master preach, and preached himselfe, that Gods requeſt is the heart: so *Christ* schooles the [b] *Samaritane* woman; so prescribed, the *Scribe*. [c] *Thou shalt loue the Lord with all thy heart, &c. corde Iudas* with the heart, which thou reseruest like an equiuocating Iesuite: nay, (*toto corde, for it is not totum, except it be totum*) with the whole hart, which thou neuer stoodest to diuide, but gauest it wholly to him, that wholly killed it, thy masters enemy, & none of thy friend, the Deuill. Thou heardest thy master, thy friend, thy God, denounce many a fearfull, fatal, final woes against the Pharisies: (*hac appellatione, & ob hanc causam*) vnder this title, and for this cause; Hypocrites, & because Hypocrites. As if his woes were but words, and his words winde, empty & aiery menaces, without intention of hurt, or extention of a reuengefull arme, behold thou art an Hypocrite: thou art therfore the worse, because thou mightest be better.

[b] Ioh. 4.
[c] Mar. 12. 30.

2 He seemed sound: (*frons vultu simulat, premit altum corde dolorem*, nay, *dolum* rather) craft rather than griefe, vnlesse he grieued, that out of his cunning, there was so

little comming, ſmall prize or booty; yet like a ſubtle gameſter, he keeps his countenance, though the dice doe not fauour him. And as *Fabius Maximus* told *Scipio*, preparing for *Africa* concerning *Syphax*: *Fraus fidem in paruis ſibi perſtruit, vt cum operæ pretium ſit, cum magna mercede fallat.* *Iudas* creepes into truſt by iuſtice in trifles, that he might more ſecurely cheat for a fit aduantage. Without pretence of fidelity, how got he the Stewardſhip? perhaps if need required, he ſpared not his owne purſe in Chriſts ſeruice; but hee meant to put it to vſury: hee carried not the purſe, but to pay himſelfe for his paines, thus (*iactura in loco, res quæſtuoſiſſima*:) a ſeaſonable damage is a reaſonable vantage, in this then his vilenеſſe is more execrable, that he ſeemed good.

Liu. annal. li. 13.

If it were poſſible, the Deuill was then worſe than himſelfe, when he came in *Samuels* mantle. *Iezabels* paint made her more vglie: if euer you take a foxe in a lambs skin, hang him vp, for he is the worſt of the generation: a *Gibeonite* in his old ſhoes, a *Seminary* in his haire-cloath, a Ruffian in the robes of a *Iacobine*, flie like the plague: theſe are ſo much the worſe Deuils, as they would be holy Deuils: true Traitors that would fight againſt God with his owne weapons; and by beeing out-of-crie religious, run themſelues out of breath to doe the Church a miſchiefe.

3 Hee would ſeeme thus to his maiſter, yet knew in his hart that his maiſter knew his heart: therefore his Hypocriſie the worſt. Had he bin an Aliant to the common-wealth of *Iſrael*, & neuer ſeene more of God, than the eye of nature had diſcouered, (yet ſayes euen the Heathen ἔχει θεὸς ἐκδικον ὄμμα: *God hath a reuenging eye,*) then no maruell, if his eies had been ſo blinde, as to thinke Chriſts blind alſo, and that he which made the eye, had not an eye to ſee withall: but he ſaw *that Son of Dauid* giue ſight to ſo many ſonnes of *Adam*, caſually blind, to one naturally and borne blind; [a] *miraculum in*

Hom.

a Ioh. 9. 32.

auditum,

auditum a wonder of wonders, and ſhall *Iudas* thinke to put out his eie that gaue them all eyes? Oh incredible, inſenſible, inuincible ignorance!

You ſee his Hipocriſie, me thinks euen the ſight of it is diſſwaſion forcible enough, & it ſhould be needleſſe to giue any other reaſon than the diſcouery: yet whiles many cenſure it in *Iudas*, they condemne it not in themſelues, and either thinke they haue it not, or not in ſuch meaſure. Surely we may be no *Iudaſſes*, yet Hypocrites: & who wil totally cleare himſelfe? let me tel thee, if thou doeſt, thou art the worſt Hypocrite, & but for thee wee had not ſuch neede to complaine. He that cleares himſelfe from all ſin, is the moſt ſinner; and he that ſaies, he hath not ſinned in Hipocriſie, is the rankeſt Hipocrite: but I doe admit a diſtinction. All the ſonnes of *Adam* are infected with this contamination, ſome more, ſome leſſe here is the difference; al haue Hypocriſie: but Hipocriſie hath ſome: *aliud habere peccatum, aliud haberi à peccato.* It is one thing for thee to poſſes ſin, another thing for ſin to poſſeſſe thee. All haue the ſame corruption, not the ſame eruption: in a word, all are not Hypocrites, yet who hath not ſinned in Hypocriſie? Doe not then ſend your eies like *Dinahs* gadding abroad, forgetting your owne buſineſſe at home: ſtraine not curteſie with theſe banquets, & hauing good meat carued thee, lay it liberally vpon another mans trencher; be not ſicke of this plague & conceale it, or call it by another name: Hipocriſie is Hipocriſie, whatſoeuer you call it: and as it hath learned to ſeaue no ſins naked, ſo I hope it hath not forgot to cloath it ſelfe: it hath as many names as *Garnet* had, and more *Proteus* ſhapes than the *Seminaries*: the *white Deuil* is in this a true Deuil, *multorum nominum, non boni nominis*: of many names, but neuer a good one. The vileneſſe of this *white Deuil* appeares in ſixe reſpects.

1 It is the worſt of ſins, becauſe it keepes all ſins: they are made ſure and ſecure by Hypocriſie. Indeed ſome

vices

vices are quarter-masters with it, and some Soueraignes ouer it, for Hypocrisie is but another sins pander; except to content some affected guest, we could neuer yeeld
a Mat. 14. 9. to this filthy[a] *Herodias*. It is made a stawking horse for couetousnes, vnderlong praiers many a *Pharisie* deuours the poore, houses, goods, and all. It is a complexion for lust, who, were shee not painted ouer with a religious shew, would appeare as loathsome to the world, as she is indeed. It is a sepulchre of rotten impostures, which would stinke like a putrified corps, if Hypocrisie were not their couer. It is a maske for treason, whose shop-ful of poysons, pistols, daggers, gunpowder-traines, would easily be spied out, had Hypocrisie left them bare-faced. Trechery vnder this vizard thrusts into Court-reuels, nay, court counsels, and holds the torch to the sports, nay, the bookes to serious consultations; deuiseth aduiseth, plots with those that prouide best for the common wealth. Thus are all sins beholding to Hypocrisie: shee maintaines them at her owne proper costs and charges.

2 It is the worst of sinnes, because it counterfeits all vertues: he that counterfeits the kings Coyne, is liable to death: if Hypocrisie find not death, and (*mortem sine morte*) death without death, for counterfeiting the King of heauens Seale manuall of grace, it speeds better then it merits. *Vice* is made *Vertues* ape in an Hypocrites practise. If he see *Chust* run, this *Ahimaaz* will outrun him; he mends his pace, but not his path; the good man goes slower, but will be at heauen before him; thus thriftinesse in a Saint, is counterfeited by niggardlinesse in an Hypocrite: be thou charitable, behold hee is bountifull, but not except thou may behold him: his vain-glorious pride shall emulate thy liberalitie: thou art good to the poore, he will be better to the rich: he followes the religious man a farre off, as *Peter* did *Christ*, but when hee comes to the crosse, he will deny him. Thus Hypocrisie can put bloud into your cheekes, (like the *Aligta*)

and

and better your colours, but you may be ſicke in your conſciences, and almoſt dead at the heart, and (*non eſt medicamen in hortis*) there is no medicine in this druggſters ſhop can cure you.

3 An Hypocrite is a kinde of honeſt Atheiſt: for his owne *Good* is his *God*: his heauen is vpon earth, & that not the [a] *Peace of his Conſcience*, or [b] *that kingdome of heauen, which may be in a Soule liuing on earth*, but the ſecure peace of a worldly eſtate: he ſtands in awe of no iudge, but mans eye, that he obſerues with as great reſpect as *Dauid did the eyes of God*; if man takes notice, hee cares not, yet laughs at him for that notice, and kils his ſoule by that laughter: ſo *Pigmalion* like, he dotes on his owne carued and painted peece: and perhaps dies *Zeuxis* death, who painting an old woman, and looking merily on her, brake out into a laughter that killed him: if the world do not praiſe his doings, he is ready to challenge it, as the Iewes God, [c] *wherefore haue we faſted, and thou ſeeſt it not?* he croſſeth Chriſts precept: the [d] left hand muſt not be priuie to the right hands charitie: hee dares not truſt God with a pennie, except before a whole congregation of witneſſes, leaſt perhaps, God ſhould denie the receipt.

a Phil. 4. 7.
b Rom. 14. 17.
c Eſay 58. 3.
d Mat. 6. 3.

4 An Hypocrite is hated of all, both God and man: the world hates thee, *Iudas*, becauſe thou retaineſt to Chriſt: Chriſt hates thee more becauſe thou (but) onely retaineſt, and doeſt no faithfull ſeruice. The world cannot abide thee, thou Hypocrite: becauſe thou profeſſeſt godlineſſe; God can worſe abide thee: becauſe thou doſt no more than profeſſe it. It had bin yet ſome pollicie, on the loſſe of the worlds fauour to keepe Gods: or if loſt Gods, to haue (yet) kept in with the world: thou art not thy owne friend, to make them both thy enemies: miſerable man, deſtitute of both refuges, ſhut out both from Gods & the worlds dores. Neyther God nor the Deuill loues thee, thou haſt been true to none of them both, &

yet most false (of all) to thy selfe. So (this *white Deuill*) *Iudas*, that for the Pharises sake betrayed his master, and for the Deuils sake betrayed himselfe, was in the end reiected of Pharises and master; and like a ball tost by the rackets of *contempt* and *shame*, bandied from the Pharises to *Christ*, from *Christ* to the *Pharises*, from wall to wall, till he fell into the Deuils hazard; not resting like a stone, til he came to his center, εἰς τὸν τόπον τὸν ἴδιον [a] *into his owne place*. Purposeth he to go to *Christ*? his own conscience giues him a repulsiue answere: no [b] *thou hast betrayed the innocent blood*. Goes he to the *chiefe Priests & Elders*? cold comfort: *what is that to vs? see thou to that*. Thus (your *ambodexter* proues at last *ambo sinister*) he that plaies so long on both hands, hath no hand to helpe himselfe withall. This is the Hypocrites miserie; because he weares Gods liuery, the world will not be his mother; because his heart, habit, seruice, is sin-wedded, God will not be his father: he hath lost earth for heauens sake, & heauen for earths sake; and may complaine with *Rebeccaes* feare of her two sons; [c] *why should I be depriued of you both in one day*? or as sorrowfull *Iacob* expostulated for his, [d] *Me haue you robbed of my Children*: Ioseph *is not, and* Simeon *is not, and will you take* Beniamin *also? all these things are against me*. This may be the Hipocrites mournfull Dirge: *My hypocrisie hath robbed me of all my comforts: my Creator is lost, my Redeemer will not owne me, and will ye take away* (my beloued *Beniamin*) *the world also? all these things are against me*. Thus an open sinner is in better case than a dissembling Saint. There are few that seeme worse to others, then they are in themselues: yet I haue both read and heard of some, that haue with broken hearts, & mourning bowels sorrowed for themselues, as if they had been reprobates; & not spared so to proclaime themselues, when yet their estate was good to Godward, though they knew it not: perhaps their wickednes and ill life hath beene grieuous, but their repentance gratious:

a Acts 1. 25.

b Mat. 27. 4.

c Gen. 27. 45.

d Gen. 42. 36.

gracious: I may call these *blacke Saints*. The Hypocrite is neat and curious in his religious out-side, but the linings of his conscience, are as [a] *filthy & polluted rags*: then I say still, a *blacke Saint* is better than a *white Deuill*.

a Esay. 64 6.

5 Hypocrisie is like the Deuill, for he is a perfect hypocrite: so he begun with our first parents, to put our his apparant hornes in Paradise: *non moriemini*, [b] *ye shall not dye*; yet he knew this would kill them. An hypocrite then is the child of the Deuill, & (quoth *Time* the midwife) as like the father as it may possible looke: he is the [c] *father of lyes*; and there is no lyer like the Hipocrite, for as *Peter* said to *Annanias*, [d] *thou hast not lyed to man, but to God*. Nay, the hypocrite is his eldest son. Now, the priuiledge of primogeniture by the law, was to haue a [e] *double portion*, wretched hypocrite in this eldership: (*Mat.* 24 51.) Satan is called a [f] Prince. & thus stands his monarchie, or rather Anarchie. The Deuill is King, the hypocrite his eldest son; the Vsurer his yonger; Atheists are his viceroyes in his seuerall prouinces, for his dominion is beyond the Turks for limits; Epicures are his nobles: persecutors his Magistrates: Heretikes his Ministers; traytours his executioners; sin his law; the wicked his subiects; tyranny his gouernment: Hell his Court, and damnation his wages. Of all these the Hypocrite is his eldest Sonne.

b Gen. 3. 4.

c Ioh. 8. 44.

d Act. 5. 4.

e Deut. 21. 17. 2 Chron. 21. 3.

f Iob 16. 11. and Eph. 2. 2.

6 Lastly, an hypocrite is in greatest difficultie to be cured. Why should the Minister administer physicke to him that is perfectly sound? or why should Christ giue his bloud to the righteous? Well may he be hurt and swell, swell and rankle, rankle and fester, fester and die, that wil not bewray his disease, least he betray his credit.

Math. 9. 12 13.

Stultorum incurat a pudor malus vlcera celat. Hor.

A man of great *Profession*, little *Deuotion*, is like a bodie so repugnantly composed, that he hath a hot liuer, and a cold stomacke: that which heates the stomacke, ouer-heats the liuer; that which cooles the liuer, ouer-

coole the ſtomacke; ſo, exhortations, that warme his conſcience, enflame his outward zeale: diſſwaſiues to coole his hypocriſie, freeze his deuotion; hee hath a fluſhing in his face, as if he had eaten fire; zeale burnes in his tongue, but come neere this gloe-worme, and he is cold, darke, ſquallid. Summer ſweates in his face, winter freeſeth in his conſcience: March, many forwards in his words, December in his actions; pepper is not more hot in the tongues end, nor more cold at heart; and (to borrow the words of our worthy Diuine and beſt Character) wee thinke him a Saint, hee thinkes himſelfe an Angell, flatterers make him a God, GOD knowes him a Deuill.

This is the *white Deuill*, you will not thinke how glad I am, that I am rid of him; let him go; yet I muſt not let you go, till I haue perſwaded you to hate this monſter, to abhorre this Deuill. Alas! how forget we (in theſe dayes) to build vp the Cedar worke of pietie, and learne only to paint it ouer with vermillion! we white & perget the walles of our profeſſion, but the rubbiſh & cobweb of ſin, hang in the corners of our conſciences; take heed, a Bible vnder your armes, will not excuſe a falſe conſcience in your boſoms; thinke not you ſadome the ſubſtance, when you embrace the ſhadow; ſo the fox ſeeing ſweet meats in the vioill, licked the glaſſe, & thought he had the thing; the ignorant ſicke man eates vp the phyſitians bill, in ſtead of the receipt contained in it. It is not a day of 7. nay an houre of 7. daies, the grudging parting with an almes to a fire, the coniuring of a paternoſter (for the heart onely prayes) or once a yeare renewing thy acquaintance with God in the Sacrament, can priuiledg or keep impune: the iniuries, vſuries, periuries frauds, ſlaunders, oppreſſions, luſts, blaſphemies. Beware of this *white Deuill*, leſt your portion be with them in hel, whoſe ſociety you would defie on earth, [a] *God ſhall ſmite thee, thou painted wall*; and waſh off thy vermillion-

Ierem. 22.

a Act. 23. 3.

dye

die with the riuers of brimstone. You haue read of some that heard Christ preach in their pulpits, feasted at his communion table, cast out deuils in his name, yet not admitted: whiles they wrought miracles, not good works, cast out deuils from others, not sins from themselues, they misse of entrance. Go then & solace thy selfe in thy bodily deuotion, thou heares't, readest, receauest, releeuest; where is thy conscience, thy heart, thy spirit? God asks not for thy liuery, but thy seruice: he knowes none by their confession, but by their conuersation. Your looks are the obiects of strangers eyes, your liues of your neighbors, your conscience, of your own, all of Gods. Do not *Ixion*-like take a cloud of *Iuno*, a mist of presumption for a sound and solide faith: more can say the Creede, then vnderstand it, more feele it than practise it. Go into your grounds in the dead of winter, and of two naked and destitute trees, you know not which is the sound, which the doted: the summer will giue Christs marke. [a] *By their fruits you shall know them.* a Mat. 7. 20.

I speake not to discourage your zeale, but to harten it, but to better it. Your zeale goes through the world, yee worthy Citizens: Who builds hospitals? the Citie. Who is liberall to the distressed Gospel? the Citie. Who is euer faithfull to the Crowne? the Citie. Beloued: your works are good; oh doe not loose their reward through hypocrisie. I am not bitter, but charitable: I would fain put you into the *Chariot* of grace with *Elias*, and onely wish you to put off this *Mantle*. Oh that it lay in my power to preuaile with your affections, as well as your iudgements: you loose all your goodnes, if your hearts be not right: the ostentation of man shall meet with the detestation of God. You loose your attention now, if your zeale be in your eye, more then heart. You loose your prayers, if when the ground hath your knee, the world hath your conscience; as if you had two Gods: one for Sundayes, another for worke-daies; one for the 2 King. 2. 13.

Church, another for the *Change*. You loose your charitie whiles you giue glosingly, illiberally, too late: not a window you haue erected, but must beare your names: but some of you rob *Peter* to pay *Paul*: take *Tenths* from the Church, & giue not the poore the *Twentuths* of them. It is not seasonable, nor reasonable charity, to vndo whole townes by your vsuries, enclosings, oppressions, impropriations; and for a kinde expiation, to giue three or foure the yeerely pension of twenty marks: an almes-house is not so big as a village, nor thy superfluity whereout thou giuest, like their necessity whereout thou extortest: he is but poorly charitable, that hauing made a hundred beggers, relieues two. You loose all your pious obseruation, whiles you loose your integritie: your solemne censuring mourning for the times euil, whiles your selues are the euill cause thereof: your counterfeit sorrow for sins of your youth, whiles the sins of your age are worse; your casting salt & brine of reproofe at others faults, whiles your own harts are most vnseasoned; al these artificiall whitings, are but thrifty leasings, sicke healthes, bitter sweets, and more pleasing deaths. Cast then away this bane of Religion, hypocrisie; this candle with a great wick and no tallow, that often goes out quickely, neuer without stench: this faire, flattering *white Deuill* How wel haue we bestowed this paines, I in speaking, you in hearing, if this deuill be cast out of your consciences, out of your conuersations? It wil leau some prints behind it in the best, but blesse not your selues in it, and God shall blesse you from it: *Amen*.

2. *Affirmatiue.* The *affirmatiue* part of Gods censure, stands next to our speech: Describing his, 1. meaning. 2. meanes. 3. maintenance. His *meaning* was to be a theefe, & shark for himselfe, though his pretence pleaded (*forma pauperis*) in the behalfe of the poore. Hee might, perhaps, stand vpon his honesty, & rather than loose his credit striue to purge himselfe by his suspectles neighbours:

His meaning.

but

but there neede no further Iury passe vpon him, GOD hath giuen testimony, and his witnesse is beyond exception, *Iudas is a theefe*. A theefe: who saw him steale? he that hath now condemned him for his paines. Indeed the world did not so take him, his reputation was good enough: yet hee was a theefe, a crafty, cunning, cheating theefe. Ioh. 13. 29.

There are two sorts of theeues: publike ones, that either with a violent hand take away the passengers money, or rob the house at midnight: whose Church is the high-way, there they pray (not to God, but) on men: their dwelling, like *Cains*, very vnsure: they stand vpon thornes, whiles they stand vpon certainties: Their refuge is a wood, the instrument of their vocation a sword: of these some are land-theeues, some sea-theeues; all roaue on the sea of this world, and most commonly suffer shipwracke, some in the deepe, some on a hill. I will say little of these as not pertinent to my Text, but leaue them to the Iury: and speak of theeues like *Iudas*, secret robbers that doe more mischiefe with lesse danger to themselues. These ride in the open streets, whiles the other lurke in close woods. And to reason, for these priuate theeues are in greater hazzard of damnation: the graue exhortations of the iudge, the serious counsell of the assistant Minister, together with the sight of present death, and the necessitie of an instant account with God, works strongly on a publike theeues conscience, all which the theefe priuate neither hath, nor hath need off in the generall thought. The publike theefe wants but apprehension, but this priuate theefe needs discouery: for they lie close as *treason*, dig low like *pioners*, and though they be as familiar with vs, as *familiars*, they seeme stranger than the *Indians*. 1

2

To define this manner of theeues: A priuate theefe is he, that without danger of law robs his neighbour; that sets a good face on the matter, & hath some profession to

to countenance it; a iuſtifiable cloake hides a damnable fraude, a trade, a profeſſion, a miſterie, like a *Rome*-harted *Proteſtant*, hides this deuilliſh *Seminary* vnder his roofe without ſuſpition. To ſay truth moſt of our profeſſion (thanks to ill profeſſors) are ſo confounded with ſinnes, as if there went but a paire of ſheeres betweene them: nay, they can ſcarce be diſtinguiſhed, you ſhal not eaſily diſcerne between a hot, furious profeſſor, and an Hypocrite; betweene a couetous man and a theefe; between a courtier and an aſpirer: between a gallant and a ſwearer; betweene an officer & a bribe-taker, betweene a ſeruitor & a paraſite: between Farmers & poore grinders: between Gentlemen and pleaſure-louers: between great men and mad-men: betweene a tradeſman and a fraudſman; between a monied man & a vſurer; between an vſurer and the deuill. In many Arts the more skilfull, the more il-full: for now adaies, *armis pollentior aſtu*: fraud goes beyond force, this makes Lawyers richer than ſouldiers, vſurers then Lawyers, the deuil than all. The old Lyon (ſaith the Fable) when his nimble dayes were ouer, and hee could no longer pray by violence, kept his den, with a fained ſicknes: the ſuſpectles beaſts drawn thither to a dutifull viſitation, thus became his pray; *cunning* ſerued his turne, when *canning* did no good. The world, whiles it was yong, was ſimple, honeſt, plaine-dealing: Gentlemen then delued in the ground, now the ſoles of their feet muſt not touch it: then they drunk water, now wine will not ſerue, except to drunkennes: then they kept ſheepe, now they ſcorne to weare the wooll; then [a] *Iacob* returned the mony in the ſacks mouth, now we are ready to ſteale it & put it in. *Plain-dealing* is dead, & what we moſt lament, died without iſſue. Vertue had but a ſhort raigne, and was ſoone depoſed: all the examples of ſinne in the Bible are newly acted ouer againe, & the intereſt exceeds the principall, the counterpaine the originall. The Apoſtacy, now, holds vs in our manners:

a Gen. 53. 12.

ners: we leaue God for man, for *Mammon*. Once, *Orbis ingemuit factum se videns Arrianum*, the world groned, seeing it self made an *Arrian*: It may now grone worse, *factum se videns Machianellum*, seeing it selfe made a Machiuell. *Nisi Deus opem præstat, deperire mundum restat.* Grieued deuotion had neuer more cause to sing, *Mundum dolens circuiui, fidem vndique quæsiui, &c.*

The world I compassed about,
Faith and honesty to find out:
But Country, Citie, Court, and all,
Thrust poore deuotion to the wall:
The Lawyer, Courtier, Merchant, Clowne,
Haue beaten poore deuotion downe:
All wound her, till for lacke of breath,
Fainting Deuotion bleeds to death.

But I am to deale with none but theeues, & those priuate ones: & because *Iudas* is the precedent, I wil begin with him, that is most like him: according to the prouerbe, which the Græcians had of *Philo Iudeus*: (ἢ Πλάτων Φίλωνίζει: ἢ Φίλων Πλατωνίζει: *aut Plato Philonem sequitur, aut Platonem Philo.*) Either *Plato* followed *Philo*, or *Philo* imitated *Plato*. Let me only change the names: *Either* Iudas *plaid the Pope, or the Pope plaies the* Iudas. This is the most subtile theefe of the world, and robbes all Christendome vnder a good colour: who can say he hath a blacke eye, or a light finger? for experience hath taught him, that *cuipellis Leonina non sufficit, vulpina est assuenda*: when the Lyons skin cannot threat, the foxes skin can cheat. Pope *Alexander* was a beast, that hauing entred like a *Foxe*, he must needs raigne like a *Lyon*, worthy he was to die like a *dog*: for, *vis consilij expers, mole ruit sua*, powder without pollicie, is like a peece without powder: many a *Pope* sings that common Ballad of hell: *Ingenio perij, qui miser ipse meo*: *Wit, whither wilt thou? woe is me, My wit hath wrought my misery.*

Ier. in cat. script. Eccle.

Ouid.

To say truth, their religion is nothing in the circum-

ſtance but craft: & pollicy maintaines their *Hierarchie*; as *Iudas* ſubtilty made him rich. *Iudas* was put in truſt with a great deale of the deuils buſineſſe, yet not more then the *Pope*. *Iudas* pretended the poore and robbed them: and doth not the *Pope* thinke you? Are there no almes boxes rifled and emptied into the *Popes* treaſurie? Our Fathers ſay that the poore gaue Peter-pence to the *Pope*, but our grand fathers cannot tell vs that the *Pope* gaue Cæſar-pence to the poore: did not he ſit in the holy chayre, (as *Auguſtus Cæſar* in his imperiall throne) and cauſe the whole Chriſtian world to be *taxed*; and what did they freely giue it? no, a taxation forced it; what right then had the *Pope* to it? iuſt as much as *Iudas* had to his maſters money? was hee not then a theefe? yet, what need a rich man be a theefe? the *Pope* is rich, and needs muſt, for his commings in be great: he hath rent out of heauen, rent out of hell, rent out of Purgatory: but more ſacks come to his mill out of Purgatory, then out of hell & heauen too: & for his toling, let the world iudge: therefore ſaith Biſhop *Iewell*, *hee would be content to looſe hell and heauen too, to ſaue his Purgatory*. Some by pardons he preuents from hell, ſome by Indulgences, he lifts vp to heauen; and infinit by ranſomes from Purgatory, not a iot without mony, *cruces, altaria Chriſtum*: he ſells Chriſts Croſſe, Chriſts blood, Chriſts ſelfe; all for money. Nay, he hath rent from the very Stewes, a hell aboue ground, and ſwels his coffers by the ſins of the people: he ſuffers a price to be ſet on damnation, and maintaines Luſt to goe to law for her owne, giues whoredome a toleration vnder his ſeale: that *Luſt* the ſonne of *Idleneſſe*, hath free acceſſe to *Liberty* the daughter of *Pride*.

Luk. 2. 1.

Iudas was a great ſtateſman in the Deuils Commonwealth, for he bore foure maine offices: either he begged them ſhamefully, or he bought them bribingly, or elſe *Belſebub* ſaw deſart in him, & gaue him them *gratis*, for

for his good parts: for *Iudas* was his white boy, hee was, 1. an hypocrite, 2. a theefe, 3. a traytor, 4. a murderer. Yet the *Pope* shall vie offices with him, and win the game too for plurality. The *Pope* sits in the holy chayre, yet a Deuill: Periurie, Sodomie, Sorcerie, Homicide, Parricide, Patricide, Treason, Murder, &c. are many and essentiall things to the *Pope*. Hee is not content to be *Steward*, but he must be *Vicar*, nay, indeed Lord himselfe: for what can *Christ* doe, and the *Pope* cannot doe? *Iudas* was no body to him. He hath stolne *Truthes* garment, and put it on *Errors* backe, turning poore *Truth* naked out of doores: he hath altered the primitiue institutions, & adulterated Gods sacred lawes; maintaining *vagas libidines*: he steales the hearts of subiects from their Soueraignes, by stealing fidelity from the hearts of subiects: and would steale the crowne from the kings head, and all vnder the shadow of religion. This is a theefe, a notable, a notorious theefe, but let him goe: I hope he is knowne well enough, and euery true man will bleese himselfe out of his way.

I come to our selues: there are many kinds of priuate Theeues in both the houses of *Israel* and *Aaron*: *in foro & choro*, in change and Chancell: Common-wealth and Church. I can taxe no mans person: if I could, I would abhorre it, or were worthy to be abhorred: the *Sins* of our *Times* are the *Theeues* I would arraigne, testifie against, condemne, haue executed: the persons I would haue saued *in the day of the Lord Iesus*.

If there be any Magistrates (into whose mouthes God hath put the determination of doubts: and the distribution of right into their hands:) that suffer popularitie, partialitie, passion to rule, ouer-rule their iudgements, these are priuate theeues: they rob the poore man of his iust cause, & equities reliese, and no law can touch them for it: thus may causes go, not according to right, but friendship, as *Themistocles* boy could say, *As I will*,

will, the whole Senate will: for as I will, my mother will: as my mother will, my father will; as my father will, the whole Senate will. Thus as a groome of the chamber, a Secretary of the closet, or a porter of the gate will, the cause must goe: this is horrible theft, though not arraignable: hence a knot is found in a bulrush, delay shuts off the day of hearing, a good paine is set on a foule pastboord, circumstances are shuffled from the barre, the Sunne of truth is clouded, the poore confident plaintife goes home vndone, his moanes, his groanes are vented vp to heauen: the iust God sees and suffers it, but hee will one day iudge that Iudge. Who can indite this theefe? what law may passe on him? what Iury can find him? what Iudge can fine him? none on earth: there is a barre he shall not escape: if there be any such (as I trust there is not) they are theeues.

2 If there be any Lawyer, that takes fees on both hands, one to speake, another to hold his peace: as (*Demosthenes* answered his bragging fellow Lawyer) this is a theefe, though the law doth not cal him so: a mercenary tongue and a money spel'd conscience, that vndertakes the defence of things known to his own heart to be vniust, is onely proper to a theefe, a double theefe, he robs both sides: the aduers part in pleading against the truth, his owne client in drawing him on to his further dammage. If this be not, as the Roman complained, *Iatrocinium in foro*, theeuery in the Hall, there is none: happy *Westminster* hall, if thou wert freed from this kind of cutpurses. If no plummets, except of vnreasonable weight can set the wheeles of their tongues a going, and then if a golden addition can make the hammer strike to our pleasure: if they keepe their eares and mouthes shut, till their purses be full, and will not vnderstand a cause till they feele it: if they shuffle difficulties into plainnesse, & trip vp the Lawes heeles with tricks: if they Surgion-like keepe the Clients disease from healing, till he hath

no

no more mony for ſalue: then to ſpeake in their owne language, *Nouerint vniuerſi, Be it known to all men by theſe preſents*, that theſe are theeues: though I could wiſh rather, that *Nouerint ipſi*, they would know it themſelues, and reforme this deformity.

3 If there be any officer, that walkes with vnwaſhen hands, I meane, with foule fingers of bribery, hee is a theefe, be the matter penall or capitall, if a bribe can picke Iuſtices locke, and plead againſt the innocent, or for himſelfe, being nocent, and preuaile, this is theft. Theft, who is robbed? the giuer? doth not the freedome of his will transferre a right of the gift to the receiuer? no, for it is voluntary or willing will, but as a man giues his purſe to the ouer-maſtring theefe, rather than ventures his life: ſo this his bribe, rather then indanger his cauſe: Shall I ſay the theefe hath as much right to the purſe, as the officer to the bribe; and they are both, though not equally palpable, yet equally culpable theeues. Is the giuer innocent or nocent? innocent, and ſhall not innocence haue her right without a bribe? nocent, and ſhal gold conceale his fault, or cancell his puniſhment? Doſt thou not know whether, and wilt thou blind thy ſelfe before hand with a bribe? for bribes are like duſt throwne in the eyes of Iuſtice, that ſhe cannot without paine look on the Sun-ſhine of truth. Though a Second to thy ſelfe receiue them, wife, or friend, by thy allowance, they are but ſtolne goods, coles of fire put in the roofe of thy houſe: [a] *For fire ſhall deuoure the houſes of bribes.* And there haue been many houſes built by report, the firſt ſton of whoſe foundation was hewen out of the quarry of *bribery*. Theſe are *theeues*. a Iob 15.34.

4 There is *theeuery* too among Tradeſmen: and who would thinke it? many (they ſay) rob vs, but wee rob none: yes, but they thinke that (*verba factis* will countenance *fraudem in factis*) ſmooth words will ſmoother rough deeds. This web of theft is many wayes wouen

in a shop or a warehouse, but three especially.

1 By a false weight, and no true measure, whose content or extent is not iustifiable by law; or the cunning
Deut. 25. 13. conueyances in waighing or meating: such as cheat the buyer: are not these pretty tricks to picke mens purses? the French word hath well expreſt them, they are *Liegerdumaines*. Now had I not as good loose my purse on *Salisbury plaine*, as in *London Exchange*? is my losse the
Prou. 11. 1. lesse, because violence forbeares, and craft pickes my purse? The high-way theefe, is not greater abomination to God, then the shop-theefe, and for man the last is more dangerous, the other we knowingly flie; but this laughes vs in the face, whiles he robs vs.

2 By insufficient wares, which yet with a darke window and an impudent tongue, wil appeare good to the buyers eye and eare too. Sophistrie is now fled from the Scooles into shops: from disputation to merchandizing: he is a silly tradesman that cannot sophisticate his wares, as well as he hath done his conscience: and weare his tongue with protestations, barer then trees in *Autumne*, the head of olde age, or the liuings of Church-men. Oathes indeed smell too ranke of infidelity; marry, we are Protestants, and protest away our soules, there is no other way to put off bad wares, and put vp good monies: are not these *theeues*?

3 By playing, or rather preying, vpon mens necessities, they must haue the commodity, therefore set the dice on them: *Vox latronis*, the aduantage taken of a mans necessity is a tricke of a worse Deuill than *Iudas*:
Iob 29. 15. Thou shouldest rather be like *Iob, a foot to lame necessity*, and not take away his crutch; or perhaps GOD hath put more wit into thy braines, than his, thou seest further into the bargaine, and therefore takest opportunity to abuse his plainnesse: thou seruest thy selfe in gaine, not him in loue: thou maiest, and laugh at the law, but there is a law thou hast transgressed, that without

without Iesus Christ, shall condemne thee to hell.

Goe now, and applaud your selues ye sonnes of fraud, that eagle-eyed scrupulositie cannot find you faulty, nor the Lyon-handed law touch you, please your selues in your security. You practise belike behind the hangings, and come not on the publike stage of Iniurie: yet you are not free from spectators: *Testante Numine, homine, Daemone*: God, Man, Angels, Deuils shall witnesse against you: *Ex cordibus, ex codicibus*, by your hearts, by your bookes God shall iudge you. Iniury is often in the one, periurie in the other: the great Iustice will not put it vp, they shall be conuicted *theeues*.

5 There are theeues crope into the Church too, or rather they incroach on the Church; for ministers cannot now play the theeues with their liuings, they haue nothing left to steale; but there are secret *Iudasses*, can make shift to doe it. *Difficilis magni custodia census*. The Eagles flock to a carkeis, & theeues hanker about rich doores, at the dispersion of Church-liuings, they cried as the *Babylonians; to the spoile, to the spoile*. The Church was once rich, but it was (*diebus illis*) in the golden time when honesty went in good clothes; & ostentation durst not giue religion the check-mate: now they plead prescription, & proue them their own by long possession. I do not taxe all those for priuate theeues, that hold in their hands, lands and possessions that were once the Churches; but those that withhold such as are due to Church-men. Their estates were once taken away by (more than) Gods (meere) sufferance, for a iust punishment of their idlenes Idolatry & lusts: sure there is some *Achan/me* in the Campe of the *Leuites*, that makes this plague-sore to run still: there is some disobedient and fugitiue *Ionasses* that thus terror our *ship*. I complain not that *claustra* are turned into *castra* Abbeys, into Gentlemens houses: places of monition, to places of munition: but that men rob (*arum dominitam*) Gods house, to furnish

niſh (*haram domeſticam*) their owne houſe: this is theft, & ſacrilegious theft, a ſucceſſion of theft: for the fingers of the ſonnes, are now heauier then the loynes of their fathers: thoſe were (*improbi Papiſtæ*) wicked Papiſts, and theſe are (*improbi rapiſtæ*) vngodly robbers.

Beza.

This is a monſtrous theft, and ſo exceeding all thefts, as (*non niſi in deum fieri poteſt*) it can be committed againſt none but God. When *Scipio* robbed the temple of *Theoſſa*, there was not a man, that caried away any of the gold, who euer proſperd after it: & I pray you tel me, how many haue thriued with the goods of the Church? they go from man to man without reſt, like the Arke among the *Philiſtines*, which was remoued from [a] *Aſhdod*, to *Gath*, from *Gath* to *Ekron*, as if it could finde no place to reſt in, but vexed the people that kept it, till it returned to the old ſeate in Iſrael: oftentimes theſe goods left by Gentlemen to their heires, prooue gangrenes to their whole eſtates; and [b] *houſe is ioyned to houſe* ſo faſt, Gods houſe to their owne, that the fire which begins at the one conſumes the other: as the Eagle, that ſtole a peece a meate from the Altar, caried a cole with it that ſet her neſt on fire. I am perſwaded many a houſe of blood in England, had ſtood at this houre, had not the forced ſprings of impropriations turned their foundation to a quagmire. In all your knowledge, thinke but on a Church-robbers heire, that euer thriued to the third generation: yet alas! horror to my bones, & ſhame to my ſpeech! there are not wanting among our ſelues, that giue encouragement to theſe theeues: and without queſtion, many a man, ſo well otherwiſe diſpoſed would haue been reclaimed from this ſin, but for their diſtinctions of competencies: I appeale to their conſciences, there is not a humoriſt liuing, that in heart thinks ſo, or would forbeare their reproofe, were he not well prouided for. Theſe are the [c] *Foxes*, that content not themſelues to ſteale the Grapes, but they moſt for-

Aug.

a 1 Sam. 5.

b Eſay 5. 8

c Cant. 2. 15.

rage

rage the Vine: thus yet still *is* [d] *Gods house made a den of Theeues*: without enuie or partialitie they are theeues.

6 There is more store of theeues yet: couetous Land-Lords, that stretch their rents on the tenter-hookes of an euill conscience, and swell their coffers by vndoing their poore tenants: these sit close, and stare the law in the face, yet by their leaue they are theeues: I doe not denie the improuement of old rents, so it be done with old minds, I meane, our fore-fathers charity: but with the Deuill, to set right vpon the pinacles, and pitch so high a prize of our lands, that it straines the tenants heart-bloud to reach it, is theft, and killing theft. What all their immoderate toyle, broken sleepes, sore labours can get, with a miserable diet to themselues, not being able to spare a morsell of bread to others, is a pray to the land-lords rapine: this is to rob their estates, grind their faces, sucke their blouds. These are theeues.

7 Ingrossers, that hoord vp commodities, and by stopping their propagation rayse the price: these are theeues. Many block-houses in the Cittie, Monopolies in the Court, Garners in the Country, can testifie, there are now such theeues abroad: we complaine of a dearth, sure the heauens are too mercifull to vs, that are so vnmercifull one to another: scarcity comes without Gods sending: who brings it then? euen the Deuill and his brokers, engrossing misers. The common wealth may often blow her nayles, vnlesse she sit by an engrossers fire: her limbs may be faint with hunger, vnlesse shee buy grain at an engrossers price. I confesse this is a sin, which the Law takes notice of, but not in the full nature, as theft. The pick-purse (in my opinion) doth not so much hurt, as this generall robber, for they rob millions. These do not with *Ioseph* buy vp the superfluity of plenty, to preuent a dearth, but hoord vp the store of plenty, to procure a dearth: rebels to God, trespassers to nature, theeues to the common-wealth: if these were apprehen-

d Mat. 21.

ded and punished, neither Cittie nor Country should complaine as they doe. Meane time, the peoples curse is vpon them, and I doubt not but Gods plague will
Prou. 5. 16. follow it, if repentance turne it not away: till when, they are priuate theeues.

8 Incloſers, that pretend a diſtinction of poſſeſſions, a preſeruation of woods, indeed to make better & broader their owne territories, and to ſteale from the poore commons; theſe are horrible theeues. The poore mans beaſt is his maintenance, his ſubſtance, his life, to take food from his beaſts, is to take the beaſts food from his bellie: ſo he that incloſeth Commons is a monſtrous theefe, for he ſteales away the poore mans liuing & life; hence many a Cottager, nay perhaps Farmer, is faine (as the Indians do to Deuils) to ſacrifice to the Lord of the ſoyle, a yeerely bribe for a *ne vocent*. For though the law forbids ſuch incloſures: yet (*quid fieri non debet, factum valet*) when they are once ditch in, ſay the law what it will, I ſee no throwing out: force beares out, what fraud hath borne in: let them neuer open their mouths to plead the Common-wealths benefit: they intend it as much as *Iudas* did, when he ſpoke for the poore: no they are theeues, the bane of the common good, the ſurfet of the land, the ſcourge of the poore: good only to themſelues;
a Eſay. 5. 8. and that in opinion onely: for they do it, a *to dwell alone*, and they dwell alone indeed, for neither God nor good Angell keepes them company, & for a good conſcience it cannot get thorow their quickſets. Theſe are theeues, though they haue incloſed their theft, to keepe the law out, and their wickednesſe in; yet the day ſhall come, their lands ſhall be throwne out, their liues throwne out, their ſoules throwne out: their lands out of their poſſeſſions, their liues out of their bodies, their ſoules out of heauen; except repentance and reſtitution preuaile with the great Iudge for their pardon: meane time they are theeues.

9 Many Tap-house-keepers, Tauerners, Victuallers, which the prouident care of our worthy magistrates hath now done well to restraine: if at least these *Hidraes* heads doe not multiplie. I do not speake to annihilate the profession, they may be honest men, & doubtlesse some are which liue in this ranke: but if many of them should not chop away a good conscience for money, drunkennesse should neuer be so welcome to their dores. The dissolute wretch sits there securely, and buyes his owne sicknesse, with great expence: which would preserue the health of his poore wife and children at home: that lamentable mone for bread, whiles he lauisheth all in drink. Thus the pot robs him of his wit, he robs himselfe of grace, and the victualler robs him of his money. This theft might yet be borne: but the Common-wealth is here robbed too. Drunkennesse makes so quick riddance of the Ale, that this rayseth the price of Mault: and the good sale of Mault, rayseth the price of Barley: thus is the Land distressed, the poores bread is dissolued into the drunkards cup, the markets are hoysed vp, if the poore cannot reach the price, the Mault-master will, he can vtter it to the Tap-house; & the Tap-house is sure of her old friend drunkennesse: thus theft sits close in a drinking room, and robs all that sayle into that coast. I confesse, they are (most of them) bound to suffer no drunkennes in their houses, yet they secretly acknowledge, that if it were not for drunkennesse, they might shut vp their dores, as vtterly vnable to pay their rents. These are theeues.

Three theeues well met.

10 Flatterers, that eate like moaths into liberall mens coats, the bane of Greatnes, are theeues, not to be forgotten in this catalogue. These rob many a great man of his goodnes, and make him rob the common-wealth of her happinesse. Doth his Lord want money? he puts into his head, such fines to be leuyed, such grounds inclosed, such rents improued. Be his maintainers courses neuer so foule, either he furthers them or he smothers them:

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them: Sin hath not a more impudent bawd, nor his maſter a more impious theefe, nor the Common-wealth a more ſucking horſe-leach. He would raiſe himſelfe by his Great-one, and cannot contriue it, but by the ruine of others. He robs the flattred of his goods, of his grace, of his time, of his freedome, of his ſoule: is not this a theefe? *beneficia, veneficia*: all their good is poyſon. They are *Daminis arriſores, reip. arroſores*: their Maſters Spaniels, the Common-wealths wolues, put them in your Pater-noſter, let them neuer come in your Creed: pray for them, but truſt them no more than theeues.

11 There is another neſt of theeues more in this Citie, Brokers and Breakers: I conioyne them in my deſcription, for the likeneſſe of their condition. Brokers that will vpon a good pawne lend money to a Deuill: whoſe Extortion, by report is monſtrous; & ſuch as to find in men is improbable, in Chriſtians impoſſible: the very vermin of the earth. Indeed man had a poore beginning; we are the ſons of *Adam*, *Adam* of duſt, duſt of deformity, deformity of nothing; yet made by God: but theſe are bred, like monſters, of the corruption of nature & wicked manners; and carry the Deuils cogniſance: for Breakers ſuch as neceſſity compels to it, I cenſure not: if they deſire with all their harts to ſatisfie the vtmoſt farthing and cannot, God will then accept vot all reſtitution for totall reſtitution: that which is affected, for that which is effected, *the will for the deed*; & in thoſe, debt is not (as the vulgar ſpeech is) deadly ſin: afore it may be, no ſinne. But they that with a purpoſe of deceit, get goods into their hands in truſt, & then without need hide their heads, are theeues: for the intent to ſteale in their minds directed their iniurious hands. The Law arraigns them not, the iudgement ſeat of God ſhall not acquite them. Theſe ſteale more quickly and with ſecurity, than a high-way robber all his life time, & that in perpetuall danger: It is but paſſing their words, allowing

ing a good price, conueying home the wares, and on a ſudden diue vnder the waters: a cloſe concealement ſhall ſaue them fiue hundred pound in a thouſand. They liue vpon others ſweat, fare richly vpon others meate, and the debter is often made a Gentleman: when the Creditor is made a begger.

Such falſe *Gibeonites* inrich Scriueners: their vnfaithfulneſſe hath baniſhed all truſt and fidelity. Time was, that *Nouerint vniuerſi* was vnborne, the Lawyer himſelfe knew not what an obligation meant. Security ſtood on no other legs, but promiſes, and thoſe were ſo ſound, that they neuer failed their burden: but *Time* adulterating with the harlot *Fraud*, begot a brood of *Nouerints*, and but for theſe ſhackles debt would often ſhew credit a light paire of heeles. Therefore now (*plus creditur annulis, quam animis*) there is more faith giuen to mens ſeales, then to their ſoules. *Owe nothing but loue*, ſaith the Apoſtle; all owe this, but few pay it; or if they do, it is in crackt money, not currant in Gods Exchequer: for our loue is diſſimulation, and our charity is (not cold,) but dead. But theſe Bankrupts, of both wealth and honeſty, owe all things but loue, and more then euer they meane to pay, though you giue them time till Doomeſ-day. Theſe are theeues.

Sen. Rom. 13. 8.

12 The twelfth and laſt ſort of theeues (to make vp the iuſt dozen) are the vſurers. This is a priuate thiefe like *Iudas*, and for the bag like *Iudas*, which he ſteales from Chriſt like *Iudas*, or rather from Chriſtians, that haue more need, and therfore worſe then *Iudas*. This is a man made out of waxe, his *Pater-noſter* is a *Pawne*, his *Creed* is the condition of his obligation, his religion is all religation: a binding of others to himſelfe, of himſelfe to the deuill: for looke how far any of the former theeues haue ventured to hell, the vſurer goes a foot further by the ſtandard. The Poet exclaimes againſt this ſinne;

Hinc vſura vorax, auidumq́, in tempore fœnus, &c.

Describing in that one line, the names and nature of vsury. *Fœnus, quasi fœtus*: It is a teeming thing, euer with child, pregnant, and multiplying: money is an vnfruitfull thing by nature, made onely for commutation: it is a *prater-naturall* thing, it should ingender money: this is *monstrosus partus*, a prodigious birth. *Vsura, quasi propter vsum rei.* The nature of it is wholly deuouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The Vsurer is like the worme we call the timber-worme; which is wonderfull soft to touch, but hath teeth so hard that it eats timber: but the vsurer eats timber and stones too. The Prophet hedgeth it in, betweene *Bribery* and *Extortion*: [a] *In thee haue they taken gifts to shed blood: thou hast taken vsury and increase: and thou hast greedily gained of thy neighbors by Extortion, & hast forgotten me, saith the Lord: Therfore I haue smitten my hands at thy dishonest gaine, &c.* You heare Gods opinion of it. Beware this dishonest gaine: take heed lest this casting your money into a *Banke*, cast not vp a *Banke* against you: when you haue found out the fairest prætexts for it, Gods Iustice shall strik off al: [b] *Let no man deceiue you with vain words for, for such things Gods wrath wil fal on the children of disobedience:* Infinit colors, mitigations, euasions, distinctions are inuented, to countenance on earth, heauen-exploded vsury, God shall then frustrate all, when hee powres his wrath on the naked conscience. God saith, *Thou shalt not take vsury*: goe now study paintings, excuses, apologies dispute the matter with God: hell fire shall decide the question. I haue no other trade to liue on, but vsury: onely the deuill first made vsury a trade. But can this plea in the theefe (*I haue no other trade to liue on but stealing*) protect and secure him from the gallowes?

Terede.

a Ezek. 22. 12.

Vers. 9.

b Eph. 5. 6.

The vsurer then is a theefe: nay a double theefe, as the old Roman law censured them, that charged the theefe with restitution double, the vsurer with foure-fold: concluding

cluding him a double theefe. Theeues steale sometimes, vsurers alwaies. Theeues steal for necessity, vsurers without need. The vsurer wounds deeper with a peece of paper, then the robber with a sword, many a yong Gentleman, newly broke out of the cage of Wardship, or blessed with the first Sun shine of his one-and twenty: goes from the vigilancy of a restraining Gouernor, into the tempting hands of a mercilesse vsurer, as if hee came out of Gods blessing into the warme Sun. Many a man, that comes to his lands, ere he comes to his wits, or experience of their villany, is so let blood in his estate by vsury, that he neuer proues his owne man againe.

Either prodigality, or penury, or dissembled riches, borrow on vsury, to rack the poore with ouer-plus, all (but deuils) hold monstrous, to lend the prodigall, is wicked enough, for it feeds his issue with ill humors, and puts *Stibium* into his broth, who was earst sicke of the vomiting disease, and could not digest his (Fathers ill-gotten) Patrimony. For the rich that dissemble pouerty, to borrow on vsury, (*for there is that maketh himselfe poore and hath great riches*) they doe it, either to defeate creditors, or to auoid taxations and subsidies, or some such sinister respects. The Gentleman that borroweth on vsury, by racking his rents, makes his Tenants pay his vsury. The Farmer so borrowing, by inhauncing his corne, makes the poore pay his vsury. The Tradesman raiseth his wares, that the buyer must pay his vsury. I will not taxe every borrower: it is lawfull to suffer iniury, though not to offer it, and it is no sin for the true man to giue his purse to the theefe when hee cannot chuse. To redeeme his lands, liberty, life, he may (as I suppose) giue interest, but not for meere gaine onely which he may get by that wicked mony, lest he encourage the vsurer, for a receiuer vpholds a theefe. This is the priuy pocket, whose death is the more grieuous because he is repriued till the last Sessions: a gibbet is buile

Prou. 23. 7.

in

in hell for him, and all the gold in the world cannot purchase a pardon. I know there is mercy in *Christs* bloud to any repentant & beleeuing sinner, but (excepted *Zacheus*) shew me the vsurer that repents: for as *humility* is the repentance of *pride*, & *abstinence* the repentance of *surfet*, so is *restitution*, the repentance of *vsury*: he that restores not, repents not his vsury, & then (*non remittitur peccatum, nisi restituatur ablatum*) the sin is retained, til the gaines of vsury be restored. This is (*durus sermo, sed verus sermo*) a hard saying, but true, then we may giue all; doe, if they be so gotten: *Dabit Deus meliora, maiora, plura*: God will giue better things, God will giue greater things, God will giue more things: as the Prophet to *Amasia*: *The Lord is able to giue thee more then this.*

Aug.

2 Chro. 25. 9.

Thus I haue discouered by occasion of *Iudas*, some priuy theeues: if without thanks, yet not without conscience; if without profite, yet not without purpose of profit. Indeed these are the sins which I vowed with my self to reproue; not that others haue not done it, or not done it better then I from this place: I acknowledge both freely; yet could I not passe this secret theefe *Iudas*, without discouering his companions, or (as it were) breaking open the knot of theeues, which vnder allowed pretences are arrant cut-purses to the common-wealth. How to punish, how to restraine, I meddle not, it is enough to discharge my conscience, that I haue endeuoured to make the sins hatefull to the trespassers, to the trespassed: *Deus tam faciat commodum, quam fecit accomodum*: God make it as preualent, as (I am sure) it is pertinent.

His meanes, and his maintenance. 1. The bag gaue him meanes. 2. And that you might not thinke it was emptie, that which was put therein gaue him maintenance.

Giue me leaue, yet ere I leaue, to speake a word of the Bag, first, his meanes, and secondly, his maintenance. I will ioyne them together, a fit and a fat booty makes a theefe. *Iudas* hath got the bag, and the bag hath got *Iudas*: he could not carry it, but he must make it light enough for his carriage: he empties it into his own coffer, as many Stewards rise by their good Lord and Masters

ſters fall. *Iudas* means to be a theefe, and Sathan meanes to fit him with a booty: for after he had once wrought iourney-worke with the deuill, he ſhal not want work, and a ſubiect to worke on. I will limit my remaining ſpeech to theſe three heads. Firſt, the difficulty, to beare the bag, and not to be couetous. Secondly, the vſuall incidency of the bag to the worſt men. Thirdly, the progreſſe of ſinne, onely faint not in this laſt act.

1 It is hard to beare the bag, and not to be couetous: *Iudas* is Purſer, & he ſhuts himſelfe into his pouch, the more he hath the more he couets: the Apoſtles that wanted money, are not ſo hauing: *Iudas* hath the bag, and yet he muſt haue more, or he wil filch it. So impoſſible is it, that theſe outward things ſhould ſatisfie the heart of man, *Soli habent omnia, qui habent habentem omnia*, they alone poſſeſſe all things, that poſſeſſe the poſſeſſour of all things. The nature of true content, is to fil all the chinks of our deſires, as the waxe doth the ſeale: None can do this but God, for (as it is wel obſerued) the *world* is round, mans *heart* three cornered: a globe can neuer fil a triangle, but one part wil be ſtill empty: only the bleſſed *Trinity* can fill theſe three corners of mans heart. I confeſſe the *Bag* is a thing much reckoned of & makes men much reckoned of: for, *Pecunia obediunt omnia*, all things make obeyſance to money: *Et qui ex diuitijs tam magnifiant, non miror, ſibi diuitias tam magni faciant*: they may admire money, whom money makes admired. Such is the plague and dropſie, the bag brings to the minde, that the more couetouſnes drinkes down the thirſtier it is: This is a true drunkard: *Dum abſorbet vinum, abſorbetur à vino*, hee drinkes downe his wealth, and his health drinks downe him. *Qui tenet marſupium tenetur à marſupio*, he holds his purſe faſt, but not ſo faſt as his purſe holds him: the ſtrings of his *bag* tie his hart faſter then he ties the ſtrings of his *bag*. Hee is a Iaylor to his Iaylor, a priſoner to his priſoner, he iayles vp his *Amb.*

Gold in the prison of his Coffer, his gold iayles vp him in the prison of couetousnes, thus *dum vult esse prædo, fit præda*: whiles he would come to a prey, he becomes a prey: the deuill gets his hart, as the *Crab* the *Oyster*; the *Oyster* lies gaping for aire on the sands, the *Crab* chops in her claw, & so deuoureth it; whiles the couetous gapes for money, the deuill thrusts in his (hairy and clouen foot, I meane his) baits of temptation, and chokes the conscience. Thus the bag neuer comes alone, but brings with it [a] *cares*, saith *Christ*, [b] *snares*, saith *Paul*. It is better to be without riches, then like *Iudas*, conjured into the circle of his bag: his heauen is among his bags, in the sight of them, he applaudes himselfe against all censures, reuilings, curses, It had profited some, to haue wanted the bag; and this the wicked (waked) consciences confesse dying; wishing to be without riches, so they were without sins: yea, euen those, their riches haue procured. It is none of Gods least fauours, that wealth comes not trolling in vpon vs: for many of vs if our estates were better to the world, would be worse to God. The poore labourer hath not time to luxuriate: he trusts to God, to blesse his endeauours, and so rests content: but the bag commonly makes a man, either (*prodigum* or *auarum*) a prodigall man, or a prodigious man: for (*auarus monstrum*) the couetous man is a monster: how many wretches hath this bag drowned, as they swom ouer the sea of this world, and kept them from the shore of blisse? be proud then of your *Bag* ye *Iudasses*; when Gods Bayliffe, death, shall come with a *habeas corpus*, what shall become of your bag? or rather of your selues for your bag? your bag will be found, but your selues lost. It will be one day said of you, as great as the bagge hath made you, as the Poet sung of *Achilles*.

Iam finis est, & de tam magno restat Achille,
Nescio quid paruum quod non bene compleat vnum,
A great man lining holds much ground: the brim

Of

a Mat. 13. 22.
b 1 Tim. 6. 9.

Aug.

Ouid. Met.

Of his dayes fild: how little ground holds him!
Great in command, large in land, in gold richer:
His quiet ashes, now, scarse fill a pitcher.

Can your bag commute any penance in hell? or can you by a *Fine*, answer your faults in the *Star chamber* of heauen? no, *Iudas* and his bag too [a] are perished. As he gaue *Religion* the bag for the *World*, so the world gaue him the bagge, and turned him a begging in that miserable Countrey, where all the bagges in the world cannot purchase [b] *a drop of water to coole his tongue*. Thus are the couetous *Iudas* and his bag well met.

a Acts 8.20.

b Luke 16.24.

2 The *Bag* is most vsually giuen to the worst men: of the Apostles, hee that was to betray Christ is made his steward. Goods are in themselues good: *Ne putentur mala, dantur & bonis, ne putentur summa bona, dantur & malis.* Lest they should be thought not good, they are giuen to good men: lest they should be thought too good they are giuen to euil men: doubtlesse, some rich men are in heauen, and some poore out: because some rich in the purse are poore in the spirit: and some poore in purse are proud in spirit: and it is not the *Bagge* but the *Mind*, which condemnes a man: *for the bag is more easily contemned, then the minde conquered.* Therefore foolish *Crates* to throw away his money into the Sea! *ego mergam te, ne mergar à te*, I will drowne thee, lest thou drowne me: since wealth well imployed, comforts our selues, releiues others, and brings vs (as it were the speediest way to heauen, and perhaps to a greater portion of glory: but for the most part, the rich are enemies to goodnesse, and the poore friends: *Lazarus* the poore man was in *Abrahams* bosome, and it was *Dines*, that went to hell: the rich and not the poore.

Aug.

Aug.

Search the Scriptures, consult all authors, and who are they that haue sayled through the world in the tallest vessels: and you shall meet loden with the bagge: *Cain, Nimrods, Chams, Ismaels, Esaus, Sauls, Ababs, Gehezis,*

Nabals, Demaſſes, Iudaſſes, Deuils the ſlime of nature, the worſt of men, & as bad as the beſt of deuils: What do men caſt to ſwine and dogs, but draffe and carions? what elſe are the riches that God giues to wicked men? himſelfe is pleaſed to call them by theſe names. If they were excellent things, they ſhould neuer be caſt on thoſe God hates (*I haue hated Eſau*) and meanes to condemne. There is no priuiledge then in the bag, to keepe thee from being a *Iudas*: nay therefore thou art moſt likely, and thereby made moſt likely to be a *Iudas*. Who hath ſo much beauty as *Abſolon*? who ſo much honour as *Nebuchadnezzar*? Who ſo much wealth as *Naball*? who the bag but *Iudas*?

Surely God is wiſe in all his waies; he knowes what he does: *Iudas* ſhall hence bag vp for himſelfe the greater damnation. It is then no argument of Gods fauour to be his purſe-beater; no more, then it was a ſigne that *Chriſt* loued *Iudas* aboue the other Apoſtles, becauſe he made him his Steward: he gaue the reſt *Grace*: and him the *Bagge*: which ſped beſt? Theſe outward things are the ſcatterings of his mercies, like the gleaning after the Vintage: the full crop goes to his children. *Iſmaell* ſhall haue wealth, but *Iſhac* the inheritance: *Eſau* his pleaſures, but *Iacob* goes away with the bleſſing. God beſtowes fauors vpon ſome, but they are angry fauors, they are in themſelues, *bona*, goods: & from God, *dona*, gifts: (for he is not onely a [a] *liuing God*, but a [b] *giuing God*) but to the receiuers, banes. The Iſraelites had better haue wanted their *Quailes*, then eaten them with ſuch ſawce. *Iudas* had better been without the *Bagge*, then haue had the *Bagge*, and the Deuill with it.

a Heb. 3. 12.
b Iam. 1. 17.

I would haue no man make his riches an argument of Gods diſfauour, and his own dereliction: no, but rather of comfort, if he can find his affections ready to part with them at *Chriſts* calling. I neuer was in your boſomes: how many of you lay vp this reſolution in your

Cloſſet

Closset among your Bags? how many (resolue said I, nay) performe this? you cannot want opportunity in these daies. I would wish you to trie your hearts, that you may secure your consciences of freedome from this *Iudasme*: oh, how few *Good-riches* there be in these dayes? but one Apostle goes to hell, and, he is the richest. Make then your riches a meanes to helpe you to heauen: whether you can haue no direct and ready way, till you haue gotten the [c] *Moone* beneath your feet, I meane the world. Lay vp your bag in the bosome of charitie, and your treasure in the lap of Christ, and then the *Bag* shall not hinder but further your flight to heauen.

Not many by name, or by nature.

c Reu 12. 1.

3 Obserue, how *Iudas* runs through sinne, from one wickednes to another without stay: from couetousnes to hypocrisie, from hypocrisie to theft, from theft to treason, from treason to murder: for since he could not get the *Oyntment* bestowed on Christ, he meanes to get Christ himselfe: & to this purpose goes instantly to the Elders and Priests, with a *quid dabitis, &c.* He values the ointment at 300. pence, and Christ at (but) 30. as if he was worth no more, then the interest-money, ten in the hundreth: & herein he makes his owne prise, for they gaue him his asking: he betrayes Iesus Christ a man: Iesus Christ his Master, Iesus Christ his maker: as if he would destroy his Sauiour, and marre his maker.

Matth. 26. 14. 15.

Thus he runnes from sinne to sinne, and needs hee must, for hee that the Deuill driues, feeles no lead at his heeles. Godlinesse creepes to heauen, but wickednesse runnes to hell: Many Parliament-Protestants go but a Statute pace, yet looke to come to heauen: but without more hast: when the Pharisies come out of hell. But *facilis descensus Auerni*: were you [d] blinder then *superstition*, you may find the way to hell: It is but slipping down a hill, and hell stands at the bottome: this is the cause, that *Iudas* runnes so fast.

d *Lata via est, & tuta via est, quæ ducit ad Orcum. Inuenit hoc, etiam se duce, cæcus iter. Ouen. Epig.*

I haue read of one *Ruffus*, that vpon his *Shield* painted God on the one side, and the deuill on the other: with this *motto, si tu me nolis, iste rogitat: If thou, O God wilt none of me, heres one will*: either God must take him, suddenly, or he will run quicke to the deuill. The *Gallant* gallops in ryot. The *Epicure* reeles a drunken pace. The *Lust-full* scornes to be behind; he runnes from the fire of lust, to the fire of hell; as the fondly impatient fish leapes out of the boyling pan, into the burning flame. The *Swearer* is there ere he be aware, for he goes by his tongue. The *Couetous* rides post, for he is carryed on the backe of *Mammon*: The *Vsurer* sits still in his Chaire or the Chimney-corner, lame of the Gout, and can but halt; yet he will be at hell, as soone as the best runner of them all.

Vsury is a Coach, and the Deuill is driuer: needs must hee goe, whom the Deuill driues. He is drawne to hell in pompe, by two Coach-horses, wilde spirits, with wings on their heeles, (swifter then *Pegasus*, or *Mercury*) *Couetousnesse*, and *Infidelitie*: what makes him put money to vse, but couetousnesse? what makes him so wretchedly couetous, but want of Faith? Thus hee is hurried to hell in ease, state, triumph: If any be worthy to beare the vsurer company, let it be the Rioter, though of contrary dispositions, yet in this iourney fitly & accordantly met: for the vsurer commonly hath money, but no Coach, and the Prodigall gallant hath a Coach, but no money: if they want company, yet let them take in the Cheater; for hee waits vpon both these, and may perhaps faile of the like opportunity.

Thus because the wayes to hell are full of greene, smooth, soft, and tempting pleasures, infinite runne a pace with *Iudas*, till they come to *their owne place*. But *Heauens* way is harsh and ascending, and the *gate narrow*. Indeed the Citie of glory is capacious and roomthy; [a] *In my Fathers house there are many mansions*, saith

a Iohn 14. 2.

Christ.

Christ: [b] It is (*domus speciosa, & domus spatiosa*) not, either scant of beauty, or pent of roome. But the gate hath two properties. It is 1 low, 2. strait, and requires of the enterers: 1 a stooping, 2. a stripping.

Loe, Pride is so stiffe, that many a Gallant cannot enter: you haue few women with the top-gallant-head-tyres get in here; they cannot stoope low enough; few proud in and of their offices, that haue eaten a stake and cannot stoope: few sonnes of *Pride*, so starched & laced vp, that they cannot without paine salute a friend: a wonderfull scarsity of ouer-precise, (ouer-dissolute) factious humorists; for they are so high in their owne conceits, that they cannot stoope to this lowe gate. The insolent hauty, well-opinioned of themselues cannot be admitted: for, [c] *not humbled to this day.* This lowe gate and an high state doe not accord. Wretched fooles, that rather refuse the glory within, then stoope for enterance: as if a Souldier should refuse the honour of Knighthood, because he must kneele to receiue it.

Strait, or narrow: they must stoope that enter this low gate, so they must strip, that enter this strait gate. No make bates get in, they are too ful of tales and lies. God by word of mouth excludes them. [d] *Into it shall enter neuer vncleane thing, or that worketh abomination or lies.* Few litigious neighbours: they haue so many sutes, contentions, *nisi prius*es on their backes, can here get in. Some *Lawyers* may enter, if they be not ouer-laden with fees: you haue few Courtiers taken into this Court, by reason there is no Coach-way to it, the gate is too narrow: no *Officers*, that are big with bribes. Not an *Incloser*: he hath too much of the poores commons in his belly. The *Vsurer* hath no hope, for besides his bags, he hath too much waxe & paper about him. The *Citizen* hopes well, but a false measure stickes so crosse in his mouth, that he cannot thrust in his head, the *Gentleman* makes no question, and there is great possibility if

b *Numinis immensi sedes, amplissima coelum: Omnipotens Dominus omnipatensq; domus. Ouv. Epig.*

c Ier. 44. 14.

d Reu. 21. 27.

if two things doe not croſſe him, a bundle of racked rents, or a kennell of luſts and ſports. The *plaine-man* is likely, if his ignorance can but finde the gate. *Husband-men* were in great poſſibility, but for the hoording of corne, and hoyſing of markets. *Tradeſmen*, if they would not ſweare good credit into their bad wares, might be admitted. *Miniſters* may enter without doubt or hinderance, if they be as poore in their ſpirits, as they are in their purſes. But *Impropriators* haue ſuch huge barnes full of Church-graines in their bellies, that they are too great. Let all theſe take the Phyſicke of Repentance, to abate their ſwolne ſoules, or there will be no entrance.

You heare how difficult the way is to heauen, how eaſie to hell, how faſt ſin runs, how ſlowly godlineſſe creepes; what ſhould you then doe, but [e] *ſtriue to enter in at the narrow gate!* which you ſhall the better doe, if you lighten your ſelues of your *Bagges*: oh, doe not (*Iudas-like*) for the *Bag*, ſell your honeſty, conſcience, heauen. The *Bagge* is a continent to money, and the world is a continent to the *Bag*: and they ſhall all periſh. [f] *Meate for the belly, and the belly for meate: Gold* for the *Purſe*, and the *Purſe* for *Gold*; *and God ſhall deſtroy them both.* Truſt not then a wealthy bag, nor a wealthy man, nor the wealthy world, all will faile: but truſt in God, whoſe *mercy endureth for euer*: The time ſhall come, that

Deus erit pro numine,
Cœlum mundus ſit pro nomine,
Cœlum homo pro nemine.

God ſhall be God, when the world ſhall be no world, man no man: or at leaſt no man, no world of our expectation, or of ability to helpe vs. *To God* then, our onely help: *be all praiſe, power, and glory now and for euer.*

Amen.

e Luke 13. 24.

f 1 Cor. 6. 13.

FINIS.